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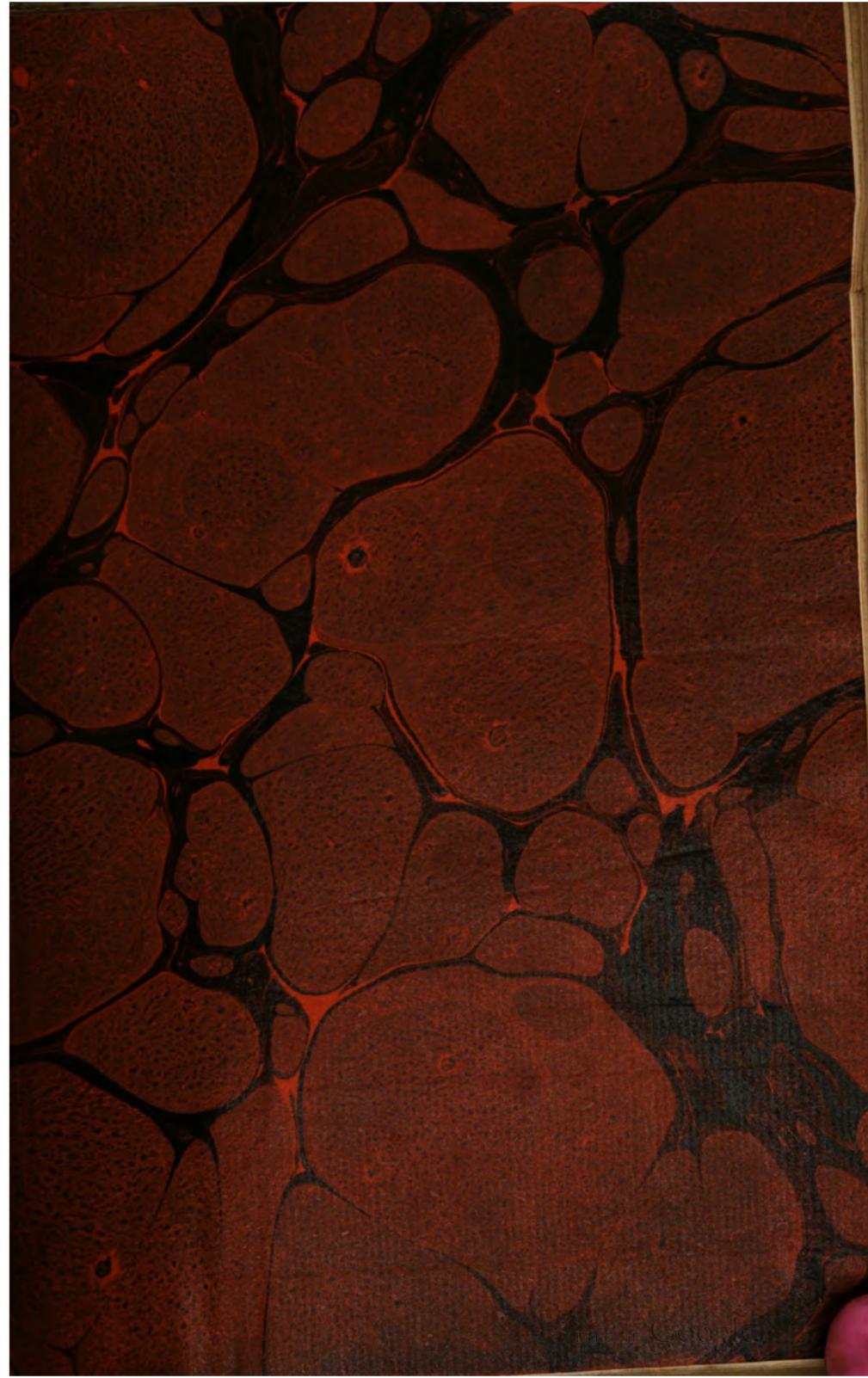
TO THE UNIVERSITY

BY

ROBERT FINCH, M. A.

OF BALLIOL COLLEGE.

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— THE

CASE OF SAUL,

&c. &c.

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THE
CASE OF SAUL,

SHEWING THAT HIS DISORDER WAS A REAL
SPIRITUAL POSSESSION,

And proving (by the learned researches and labours of a strenuous promoter even of the contrary doctrine) that actual

POSSESSIONS OF SPIRITS

Were generally acknowledged by the ancient writers among the Heathens as well as among the Jews and Christians.

First Printed in the Year 1777, as an Appendix to a Tract on the *Law of Nature and Principles of Action in Man.*

To which is added,

A SHORT TRACT,

WHEREIN THE

INFLUENCE OF DEMONS

ARE FURTHER ILLUSTRATED BY

REMARKS ON 1 TIMOTHY iv. 1—3.

By GRANVILLE SHARP.

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1807.



PREFACE

TO THE READER.

THE following Tract, on *the Case of Saul*, and on *the reality of Demoniacal Possessions*, as manifested in many other well-authenticated instances, was first printed (all but the conclusion and two appendages) in the year 1777: for it was intended as an Appendix, or sequel, to a Tract published by the same Author in the preceding year,—intitled “*The Law of Nature and Principles of Action in Man;*”—for as *Human Actions* are too frequently prompted by the inspiration of Demons, this particular branch of “*the Principles of Action in Man,*” must, of course

course, require our most careful attention and consideration.

The *Publication*, however, of this Appendix was deferred, at that time, because the Author was informed that a very learned work on the same subject was then in the press, and very nearly finished, by the *Rev. Dr. Worthington*, to whom the Author immediately sent a Copy of this Tract as far as it was then printed; and he retained only a very few other copies of it for some particular friends, and intrusted the remainder of the impression to the care of the Printer; who, having been liberally paid for his labour and paper, was the more particularly bound to secure it for the Author's use, until he should find a more favourable opportunity of publishing it. But unfortunately the circumstances of the Printer happened to be very different from what the Author supposed; and he died a few years afterwards,
insolvent

insolvent, and all that he possessed was disposed of to pay his debts, without the knowledge of the Author; until it was too late to recover any part of the impression. The importance, however, of the subject has induced the Author to reprint the work ; for though he has neglected it for so many years, yet he is thoroughly convinced that the Topic is even still more important in the present awful crisis than it was before ; because all the scriptural *Signs of the Times* demonstrate, that the pouring of the 7th and last Phial of God's Wrath upon the Air (alluding to the binding of Satan, "*the Prince of the power of the Air,*" and his *spiritual Agents*) must be very nearly at hand ; whereby the malicious rage of these *spiritual Enemies* will undoubtedly be excited to the utmost exertion of diabolical mischief (in Suicides, Duels, Murders, &c. &c. besides the horrible National Wars and Public Slaughters in all parts of the world !) during the short remaining

remaining time that they will be permitted to assail all unguarded persons, who neglect the only true means of resisting them, viz. urgent and sincere prayer to our *Heavenly Father*, in the name of our only “*one Mediator*” for the protection and guidance of his *Holy Spirit* !

Some farther warnings on this point have lately been printed, by the same author, in a very short Tract on the *two last petitions of the Lord's Prayer*, shewing that our Lord has really commanded us to pray for *deliverance from “the evil Being,”* by which the Chief or *Prince* of our most dangerous *spiritual enemies* seems to have been evidently intended.

THE
C A S E
OF
S A U L, &c.

"But the Spirit of the Lord departed from Saul; and an Evil-Spirit from the Lord troubled him." 1 Sam. xvi. 15.

THE literal Meaning of this **Text** being rejected by the Author of a late "*Essay on the Demoniacs of the New Testament,*" we must have recourse to a comparative view of the *context* (which he seems to have neglected) in order to ascertain the real state of Saul's disorder. And we shall thereby be enabled to form a clearer judgment concerning the doctrine of

1

Possess-

Possessions and *Spiritual Influence*, which is so far from being foreign to the subject of the preceding tract, viz. “THE LAW OF NATURE and PRINCIPLES “OF ACTION IN MAN,” that without a competent knowledge of it the *compound Nature of Man* cannot be sufficiently understood, nor the *principles of Human Actions* properly investigated.

The Opinions and Suppositions of the learned gentleman, whose labours have obliged me to examine the Case of Saul, are interwoven with much intricate sophistry, and are dispersed through several other tracts besides that on Demoniacs, containing in all, more than 1,100 pages, so that I should too much exceed the proposed limits of my present undertaking were I to attempt a *regular* examination of them : but, luckily for me, he has reduced my labour by referring the decision to a single Example ; “*for if you can prove the*

" *the reality of possession in one instance from the language of Scripture,*" (says he, see note in p. 131) " *you may prove it in all.*" And if such proof should really be produced, it will effectually confute the presumptive assertion of the same Author, which follows in the very next sentence—" *And if* (says he) *you can account for the scripture language concerning possessions in any instance, without allowing their reality, you may account for them in every instance.*" This latter assertion therefore must fall of course, if the former be *proved*, because they are manifest contradictions, which cannot exist together.

Now the Example already mentioned in the preceding Tract on *the Law of Nature, &c.* (see note in p. 190) concerning the "*Evil-Spirit from the Lord*" which "*troubled*" Saul, is the

ONE

ONE INSTANCE which I have chosen as a proof of " THE REALITY OF POSSESSION;" for this Example is of more consequence in the present dispute, perhaps, than any other ; because the Author of "*the Essay on the Demoniacs*" has explained away *the literal sense* of the sacred Text where this fact is related, in order to secure from objection a contrary assertion of his own concerning the evidence of the OLD TESTAMENT on THE DOCTRINE OF POSSESSIONS. "With regard to the Prophets of the OLD TESTAMENT; " (says he) *they stand clear from all suspicion of countenancing the Doctrine of REAL POSSESSIONS.* It is not pretended that they ever expressly taught it. In all their writings, no traces of it are to be found, notwithstanding (says he) of a SINGLE INSTANCE of reputed possession, NOR ANY ALLUSION TO IT: For with regard to SAUL" (continues he) "of whom

" whom we read, that AN EVIL-SPIRIT
 " FROM THE LORD TROUBLED HIM, it
 " is sufficient to observe, that the word
 " SPIRIT is often applied to THE TEMPER
 " AND AFFECTIONS of the human mind ;
 " and that the Jews were wont to call
 " all kinds of melancholy an Evil-Spirit.
 " Saul's disorder, therefore (says he)
 " was a deep melancholy," (p. 173,
 174.)—By which he must mean a mere
 natural disorder, or " a deep Melan-
 choly" void of any supernatural or
 spiritual influence, though he does not
 expressly say so ; for otherwise the as-
 sertion would not answer the purpose of
 his argument in that place : but a view
 of the context will demonstrate that
 Saul was really disordered, by an Evil-
 Spirit. The History of that Monarch,
 indeed, affords incontestable proofs of
 Supernatural Spiritual Influence (both
 Good, and Evil) on the human mind ;
 so that Saul was really a very remark-
 able example of that compound nature
 of

of Man, which I have endeavoured to explain in the preceding tract, as necessary to be known and understood, that we may be enabled to give a proper account of *the Principles of Action in Man.*

After Saul was anointed he was fore-warned by Samuel, that *the Spirit of the Lord* would come upon him — “*Thou shalt come to the Hill of God*” (said the Prophet) “*where (is) the Garrison of the Philistines: and it shall come to pass when thou art come hither to the City, that thou shalt meet a company of Prophets coming down from the High place, with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy. And THE SPIRIT OF THE LORD will come upon thee, and thou shalt prophesy with them, and SHALT BE TURNED INTO ANOTHER MAN!*” 1. Sam. x. 5, 6.

Such

Such is the glorious effect of *God's Spiritual Influence* on the mind of *Man* ! It is nothing less than an actual *participation of the Divine Nature*, whereby all *involuntary* defects of the *Natural Man* are so amply supplied for every great and good undertaking, that the *disposition* and “*Principles of Action*” as well as the *abilities* of the favoured Mortal become totally different from what they were before, as Samuel *literally* declared to Saul, “*and thou shalt be TURNED INTO ANOTHER MAN.*” This should teach us that the *Natural Disposition* of the *Human Soul* is but of little consequence in forming the *Man*, provided he is but endued with a sincere desire to maintain and renew the *Divine Influence*. *Saul* had the PROMISE of that glorious change of disposition, from a *single* Prophet, and indeed as a *singular* favour bestowed upon the people in his *person*, to fit him for the *public service*; but, in these latter

ter times, *all Men* have the PROMISE of the same inestimable *spiritual influence*, A PROMISE handed down to us by much greater authority than that of *Samuel*! Let us therefore take warning by *Saul's* example, that we do not forfeit the free heavenly gift, as he did, and thereby unhappily render ourselves subject (like him) to a *spiritual influence* of a very different nature, though, in his case, it was still called a “*Spirit from the Lord*.” To be “*turned into another Man*” the wrong way, (that is, from *good* to *evil*,) how deplorable a state! And yet even the most amiable *natural dispositions* are liable to it, if they neglect that necessary vigilance and *resistance to evil*, which our situation in this life requires! The *promise* by *Samuel* was punctually fulfilled; for the Text afterwards informs us—“*that—when he (Saul) had turned his back to go from Samuel, GOD GAVE HIM ANOTHER HEART*” (a strong expression for the total

total change in Saul's " PRINCIPLES OF
 " ACTION ") : " *and all those signs came*
 " *to pass that day. And when they*"
 (that is, Saul and his father's servant)
 " *came thither to the hill, behold, a com-*
 " *pany of Prophets met him ; and THE*
 " *SPIRIT OF GOD came upon him, and*
 " *HE PROPHESIED AMONG THEM,*" &c.
 (1 Sam. x. 9, 10.) This must necessarily be understood as an actual temporary impulse of the *Holy Spirit* upon the mind of Saul ; and not a *mere change of disposition*, which will more plainly appear by the sequel of the history. It will also appear that the *Divine Impulse* was not constantly upon him, but only on particular occasions ; and that even the *Evil Spirit* also (which afterwards troubled him) did not possess him without intermission, but left him intervals of rest : so that Saul's *natural understanding* was by no means deprived of its due power of *choice* or *Free-Will*, for otherwise

his *disobedience* would not have been sinful.

The first coming of the *Spirit of God* upon *Saul* was manifested by *the Spirit of Prophecy*, as I have already shewn. The second instance of an immediate impulse of *God's Spirit* upon him was when the *Liberty* of his Country was in the most imminent danger. *Nahash* the tyrannical Monarch of the Ammonites would *grant no peace* to the oppressed nation of Israel, but on terms that were disgraceful to *human nature*. Their reasonable Tender of SERVICE on limited conditions by a Royal Charter, (viz. “*Make a Covenant with us*” (said they) “*and we will SERVE “thee”*”) was disdainfully rejected!— Nothing but *absolute submission* could satisfy the Tyrant; and this must needs be aggravated by the most cruel badge of *slavery* that perhaps *had ever* been devised! “*On this (condition) said the haughty*

" haughty Monarch will I make (a
 " covenant) with you, that I may thrust
 " out all your right Eyes, and lay it
 " (for) a reproach upon all Israel :" (1
 Sam. xi. 1, 2.) An Idea so inimical to
Human Nature, could not enter the
 heart of *Man* but by the suggestion or
inspiration of the grand *spiritual Enemy*
of Mankind : and it is very remarkable
 that the Tyrant himself was marked not
 only in his disposition but even by his
very name, (for Nahash נָהַשׁ literally
 signifies, a *Serpent*) was marked, I say,
 as *an Enemy to Mankind*, and thereby
 was a true representative on earth of
 that *diabolical Serpent* whom he wor-
 shipped, and by whom his councils
 were apparently directed. But *Na-*
tional Oppression cannot escape the
 just indignation and vengeance of the
 Almighty, who will not endure a mani-
 fest breach of the eternal *Laws of Na-*
tural-Right, and *brotherly Love* among
 men, without rendering a severe *tempo-*
rat

ral retaliation upon the offending *Nation*, many striking Examples of which are collected in my tract on the *Law of Retribution*. The immediate consequences therefore, of such monstrous *national oppression* were, that “ THE “ SPIRIT OF THE LORD CAME UPON “ SAUL when he heard those Tidings” (viz. the arbitrary demands of King NAHASH) “ and his Anger was kindled “ greatly.” The inspired SAUL collected *the Hosts of Israel*; and the immediate interposition of *Jehovah Tsabaoth* (“ THE LORD OF HOSTS”) was manifested by a total defeat of the Tyrant and his Army.

By this extraordinary event, *Saul* was established in his kingdom. But as the Divine Inspiration did not restrain the natural *Free-Will* and *Choice* of the Monarch, he reigned no more than two Years before he resisted the Divine Influence of God’s Spirit, and

and yielded himself a Slave to false
worldly policy in the administration of
his government; for he presumptu-
ously usurped the office of the Priest
and Prophet, in direct opposition to the
Laws of God merely to serve a *poli-
tical purpose*, as if an imaginary ne-
cessity of State was sufficient to justify
the breach of *a positive Law!* Yet Saul,
like other temporal Monarchs, pleaded
the *political necessity* in answer to the
Prophet's charge—"What hast thou
done?"—"Because" (said Saul), "I
"saw that the people were scattered
"from me, and that thou comest not
"within the days appointed, and that
"the Philistines gathered themselves
"together at Michmash; therefore
"said I, the Philistines will come
"down now upon me to Gilgal, and I
"have not made supplication unto the
"Lord: I FORCED MYSELF THERE-
"FORE" (that is, on account of the
political Necessity before described)
"and

"*and offered a burnt Offering.*"—Such was his offence; and such his excuse, which latter was indeed more *plausible* than any thing that can be justly alledged in favour of the *political arrangements* of some modern Governments; and yet THE REAL EFFECT of the Monarch's *Policy* was diametrically opposite to the END PROPOSED, as it generally happens when men presume to dispense with the *the eternal Laws of God*, howsoever pressing the supposed Necessity!—“*Thou hast done foolishly*” (said Samuel to Saul)—“*Thou hast not kept the commandments of the Lord thy God which he commanded thee: for now would the Lord have established thy Kingdom upon Israel for ever,*” (that is, if he had endured the temptation of those precarious times, and trusted in God to the last moment of POLITICAL NECESSITY, submitting with *due resignation* to such misfortunes as could not be avoided)

avoided without *injustice* or *Corruption of the National Laws*) “But now” (said the Prophet) “thy Kingdom shall not continue:” (the very evil, of all others the most dreaded by the anxious Monarch, and which he hoped to avoid by meanly yielding to THE SUPPOSED NECESSITY) “The Lord” (continues the Prophet) “hath sought him a man after his own heart, and the Lord hath commanded him (to be) Captain over his people, because thou hast not kept (that) which the Lord commanded thee.” (1 Sam. xiii. 1—14.) A more remarkable Example of the bad policy and extreme danger of dispensing with the *Laws of God for purposes of State* cannot easily be found!

Nevertheless, even after this, the mercy and forbearance of GOD to Saul was manifested in many remarkable instances; and the anointing of the

New

New King was probably postponed that the *reigning Monarch* might be favoured with time and opportunity to retrieve *by obedience*; what he had lost by following the dictates of his own *will* and *pleasure* in direct opposition to *God's Laws*; for in so doing he was guilty of the most notorious and manifest resistance to the eternal *Spirit of God* with which he had been so wonderfully endowed!

But the very next act of Providence in his favour was abused by the *rashness* of the Monarch in refusing to ask advice of God, even after he had summoned the High Priest for that purpose.—“*Withdraw thine hand*”—said Saul to the Priest; for he would not wait for the divine answer already demanded, but hastily followed the dictates of his *own will*, and thereby sullied the glory of that most wonderful victory, which the *Spirit of God* had wrought.

wrought by the hand of his Princely Son, the truly noble and generous *Jonathan*: and though *Jonathan* himself as well as his victory, might be truly esteemed, according to the proper interpretation of his name, “*the Gift of Jehovah*,”* (—A Gift, indeed of inexpressible value, not only to a *Father*, but to a *whole nation*, if we consider his *virtuous* and rare character; a Man whose love of *Justice* and *Equity* could not be biassed by the most pressing necessities of Self-preservation and private Interest! See p. 100 to 102 in the preceding Tract) yet the Life of this ex-

* The author has since discovered, by grammatical rules drawn from plain examples of the Hebrew Scriptures, that this name—יְהוֹנָתָן—(which seems to be an abbreviation of יְהוָה נָתָן) must be differently interpreted. The nominative *hōmāl* precedes ḥōfesh in קְרַב, which therefore must be rendered in the present tense, *Jehovah giveth*, and not *Dominus dedit*, in the perfect tense, as rendered by the learned Dr. Lyteleton, and others. Nevertheless, in either way, it is still sufficiently implied in the meaning of the name, that the worthy person who was distinguished by it was considered as the *Gift of Jehovah*.

cellent Man, this *Gift of Jehovah*, was forfeited, on the very day of his glorious triumph, by a rash oath or *curse* of his unthankful Father. “*Cursed be THE MAN*” (said Saul) “*that eateth any food until evening,*” &c. and afterwards, when Jonathan was *proved* by Lot to be “THE MAN”—“*God do so, and more also*” (said Saul) “*for thou shalt surely die Jonathan!*”—but “*the people rescued Jonathan that he died not*”—(1 Sam. xiv. 1—45.)—Nevertheless he was afterwards cut off from the kingdom by an *untimely death*, (nay, Saul’s own hand had previously aimed at his LIFE with a Javelin, because he was too honourable to accept even of Royalty on *illegal* and *unjust* terms) but the loss was to the Royal House and the Public, to whom he had *been given* by God, and not to *Jonathan* himself; for his *just spirit* was formed and prepared for a better world, where “*the Righteous shall shine forth as the Sun,*

Sun, in the Kingdom of their Father!" (Matt. xiii. 43.) This unhappy *temporal* fate of Jonathan, however, did not take place, it seems, 'till several years afterwards at the close of Saul's reign; for God's mercy to Saul was yet prolonged from time to time, and he gave him victory over all the neighbouring tyrannical nations, which had oppressed and plundered Israel; so that *Saul* had ample opportunity to retrieve by *obedience to God's Will*, what he had forfeited by preferring and executing, contrary to *Law* and *Reason*, the hasty determination of his *own Will*; and his fate was by no means absolutely determined, until he had proved himself totally unworthy of further confidence, by failing in such a trial of his obedience as left no room for the least hope of his amendment! ..

The Almighty had determined to pour out his *final vengeance* upon an abom-

abominable Nation of unrepenting Sinners, the Amalekites; and Saul, (as the last trial also of his obedience) was entrusted with the execution of it; and was accordingly instructed by the Prophet Samuel concerning the Will of God, in such clear and *express terms*, that a failure in duty could not possibly happen through *misperception*, but must afford an unquestionable proof to all the Nation, that the Monarch obstinately preferred his own worldly refinements in politicks to the *declared Will of God!* ¶ *The Lord sent me* (said Samuel) “to anoint thee to be King over his people, over Israel.” ¶ now, therefore, HEARKEN THOU UNTO THE VOICE OF THE WORDS OF THE LORD. ¶ *Thus saith the Lord of Hosts,* “I remember (that) which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt” (this should warn all nations that God REMEMBERS all national Acts of treachery)

chety and unjust violence, and will certainly render a severe recompence, in his own time, though perhaps many ages afterwards, as in this case). “*Note off go;*” (said Samuel) “*and smite Amalek, and utterly destroy all that they have, and spare them not; but slay ye both man and woman, infant and sucking; ox and sheep, camel and ass.*” (1 Sam. xv. 1—3.) The nature of such a Commission of Vengeance as this from the Creator, the Almighty Lord and Owner of all, is further explained in my Tract on “*The Just Limitation of Slavery;*” p. 10—14.

Saul’s victory over the *Amalekites* was, of course, complete, agreeable to the divine commission with which he was entrusted; but the unthankful Monarch, as usual, resisted the Holy Spirit of God, by once more yielding to his own vain political principles, in direct opposition to the letter and meaning of his

his instructions! For “he took *Agag*,
 “the King of the Amalekites ALIVE,”
 “and though he “utterly destroyed all
 “the people (that is, of the Amalekites)
 “with the edge of the sword,” yet he
 “and the People (of Israel) spared Ag-
 “ag” (the tyrant of Amalek, con-
 trary to God’s decreed *Justice**). “and
 “the best of the sheep, and of the oxen,
 “and of the fatlings, and the lambs, and
 “all that was good, and WOULD NOT
 “utterly destroy them: but every thing
 “that was vile and refuse, that they de-

* God’s Justice against the Tyrant was postponed, indeed, for a short space, by the *disobedience* of Saul, but this was only to render it a more tremendous and remarkable example of the *Divine Vengeance* against Royal Tyrants and other wicked promoters of *unjust War*, and *bloodshed*! Because, when Agag comforted himself with hopes of having escaped the *just Vengeance*; and was therefore the less prepared for what followed, (for he came to Samuel *delicately*, (or rather, *pleasantly*), saying, “surely the bitterness of death is past.”) He heard the awful sentence of God’s *unerring retribution* pronounced against him. “As thy Sword hath made Women
 “childless, so shall thy Mother be childless among Wo-
 men.” (1 Sam. xvi. 33.)

“ destroyed

"*stroyed utterly.*"—Whereby it is manifest that Saul and his Council of War preferred their own weak notions of worldly œconomy to the declared "*Judgment of the God of ISRAEL.*" But a dreadful Sentence was the reward of his disobedience—"Because thou hast rejected the word of the Lord, he hath also rejected thee from (being) King." (1 Sam. xv. 23.) And again—"The Lord hath rent the Kingdom from thee THIS DAY" (so that the fate of SAUL's House was not absolutely determined it seems [though threatened long before] until he had proved himself incorrigible "THIS DAY" by neglecting so extraordinary an opportunity of executing the Will of God upon Sinners) "and hath given it" (continued the Prophet) "to a neighbour of thine" (that is) *better than thou!*" (v. 28.) And after Samuel had anointed David to be King in the room of the rejected Monarch, we read expressly that "THE

" SPIRIT

"**SPIRIT OF THE LORD** came upon Da-
"vid *from that day forward*, &c. but
"THE SPIRIT OF THE LORD departed
"from Saul, and an EVIL SPIRIT FROM
"GOD troubled him." (I Sam. xvii. 13,
14.) Now if the coming of the **Holy**
Spirit upon David was a *real, super-*
natural inspiration; and also if the De-
parture of the **Lord's Spirit** from Saul
was a real departure of the Heavenly
Grace or Divine Inspiration (neither of

* That David was really inspired by the Holy Spirit appears by the reasons he assigned to Saul in order to prove the certainty of his success against the Philistine, viz. that he slew both a *Lion* and a *Bear*, and that the Philistines should be as one of them.—“*The Lord that delivered me*,” (said he) “*out of the paw of the Lion, and out of the paw of the Bear, will deliver me out of the hand of this Philistine!*”—and as the event perfectly corresponded with his predictions, it was manifest that all these Actions were *supernatural!* (1 Sam. xvii. 36, 37.).

The wonderful effect of David's music upon Saul may also be well imputed to ~~the~~ same supernatural cause; especially as it was apparently the means used by Providence to introduce the young anointed King to the Court of Israel, as well as to the notice and esteem of the people.

which can reasonably be denied) there can be no doubt but *the "EVIL-SPIRIT from the Lord"* (mentioned even in the same sentence) which troubled Saul *on the Departure* of the former, was also a *real inspiration*, though of a very different nature! It would destroy the use of language to construe, in a *literal sense*, what is there said of *the Holy Spirit*, and yet to esteem the mention that is made (*even in the very same sentence*) of *THE EVIL-SPIRIT*, as a mere customary mode of expressing a *deep melancholy, or other natural disorder of the mind!*

The expression therefore of the text, that—“*THE SPIRIT OF THE LORD departed from Saul, AND AN EVIL-SPIRIT from the Lord troubled * him*”—clearly

* The word “troubled” does not sufficiently express the horrible terror, with which Saul was certainly agitated by the *Evil-Spirit*, according to the Hebrew term—*נִזְבֵּחַ*—used in the text, (1 Sam. xvi. 14.) ; for wher-
ever

clearly implies (if we regard the true literal meaning) not only that the *Evil-Spirit* came by the *permission* of GOD (as it was “*an Evil-Spirit FROM THE “LORD”*”) but also that the said *Evil-Spirit* was really “*THE AGENT*” which “*troubled*” (or rather *terrified*) Saul! This alone would be sufficient to confute the Author of “*the Essay on the Demoniacs,*” as it must clearly demonstrate that SAUL was actually possessed BY AN EVIL-SPIRIT: but there is still another circumstance (which he has likewise overlooked) that renders the nature of SAUL’s disorder *indisputable*.—The actual Influence of the *Evil-Spirit* was manifested by a *Spirit of Divination or Prophecy*, as in the Case of the poor *soothsaying Girl at Philippi** (mentioned in Acts xvi. 16—18.)

ever this verb occurs it signifies to *terrify*, or *agitate with extreme fear*,—Terrere, exagitare, exercere malo vel metu, obstupefacere, &c.

* Whether the Prophesying Spirit in both cases was a *real*

18.) for when “the Evil-Spirit from God
 “came

real spirit of Python, or divination; or whether only an imaginary spirit of Apollo, or of “A DEAD MAN,” according to the groundless notions suggested in “the Essay on the Demoniacs,” let the Author of the latter doctrine himself determine in what manner he pleases: but let all persons who profess a sincere regard for scriptural evidence take notice, that if it is our duty to believe the plain facts related in the Sacred Text, we must necessarily admit that the manner in which both Saul and the Girl were affected was supernatural and spiritual, and such as could have no connection whatever with natural distempers.

In the account of the Philippian Girl, the text makes no mention of *Apollo*, nor that “*It was with the Spirit of this Dead Man that the Damsel at Philippi was thought to be inspired,*” according to the bold assertions of the Author of the *Essay*, p. 56, 57. The Damsel is indeed said to have been “*possessed with a Spirit of Divination,*” or of “*Python:*” and if *APOLLO* was surnamed *Pythius* (*Πυθίος*), or sometimes *Python* (*Πύθων*), it was by no means as his *proper name*, but (most probably) only from the *Spirit of Divination* (or *Πύθων* from *Πύθανομαι* to ask or enquire) which was supposed to give answers to those who consulted or **PUT QUESTIONS TO HIS ORACLES**; so that the *Damsel at Philippi*, or the Spirit with which she was possessed, had as good a title to that name as *Apollo*; for if all the circumstances of her case, that are expressly mentioned, be duly considered, it will appear that her disorder was really a *supernatural spiritual possession*, or infatuation!—She “*brought her Masters much gain by soothsaying*” (*μαρτευομένη*) i. e. “*by pro-*

"came upon Saul"—"he PROPHESIED in the midst of the house;" (1 Sam. xviii. 10.) which unquestionably denotes an *actual spiritual influence* upon Saul; for it would be absurd to attribute such *supernatural spiritual symptoms* to a *natural disorder*! But as the

"prophesying or divining," which expression explains and confirms the true meaning of the *Spirit of Python*. It is plain therefore that she was consulted, and did answer AS AN ORACLE, and thereby "brought her Masters much gain;" which gain ceased with her oracular powers immediately on the ejection of the *Spirit* by Paul. These circumstances, when considered together, are neither symptoms of a *natural distemper*, nor indications of *fraud or imposture*, as if her pretension to *Oracular Powers* was without foundation! Besides, the Apostle made a clear personal distinction between the *Spirit*, and the *Damsel*; for he said "TO THE SPIRIT" (not to the Damsel) "I command THEE in the name of Jesus Christ to come out of HER," &c.

* *The Evil-Spirit from God came upon Saul, &c.* The Hebrew Word נִצְלָה here rendered CAME, is the very same verb by which the *Agency*, or *falling of the Holy Spirit* upon Men is usually expressed; so that the manner of *Inspiration*, or *spiritual communication* with the Human Soul, is apparently the same in both cases, though the effects are as opposite as the nature of the Spirits.

Inspi-

Inspiration was that of an *Evil-Spirit*; the effects of it were suitable to the nature of the invisible Agent: for the *Evil-Spirit* (taking advantage of the base *political* principles of the *worldly* Monarch, and of his earnest desire to reign at all events), *inspired him* with a thirst after innocent blood, which he manifested by repeated attempts against the life of David, hoping by that wicked policy to retain his kingdom!

In these attempts however he was always *providentially* restrained; “*for Saul sought him every day, but God delivered him not into his hand.*” (1 Sam. xxiii. 14.)

At one time in particular David was saved by an irresistible impulse of *God's Holy-Spirit* upon Saul, even at a time when that Monarch was apparently under the influence of the *Evil-Spirit*, if we may judge by the bloody purpose which

which he then pursued of murdering David, (for the Devil, the prompter of all mischief, “*was a Murderer from the beginning,*”) (John viii. 44.) but the superior influence of God’s Holy-Spirit, frustrated the united purposes of the Monarch’s Will and of the inciting Demon, by compelling the profane Mortal to join the Company of God’s Prophets, headed by their leader Samuel; and to *prophesy* in their presence, as his wretched time-serving Messengers (whom he had previously sent on the same *unlawful* errand) had done before him;* which proves, that even

pro-

* “ And Saul sent messengers to take David: and when they saw the Company of Prophets prophesying, and Samuel standing as appointed over them, *the Spirit of God* was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again a third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, where are *Samuel* and *David*? ” (for he seems to have had bad intentions against both) “ and one said, Be hold,

profane and wicked persons may occasionally be controuled and influenced by the *Holy-Spirit.*

At another time Saul's design was frustrated by a sudden invasion of the Philistines, when he had even "*compassed David and his Men round about to take them.*" (1 Sam. xxiii. 25—28.)

At some other times Saul's wicked purposes were overcome by the conviction of his own *conscience*, (or the Hereditary Knowledge of *Good and Evil*) which, on a fair remonstrance of the injured party, compelled him to ac-

hold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and THE SPIRIT OF GOD WAS UPON HIM ALSO, and he went on and prophesied until he came to Naioth in Ramah: And he stripped off his Clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say is Saul also among the Prophets." (1 Sam. xix. 20—24.)

knowledge

Knowledge his Guilt, and desist for a time from his bloody designs. Two remarkable instances of such a Triumph of *Reason or Conscience* in Saul, are expressly recorded in the sacred Text.

When David had spared his persecutor in the Cave at Engedi, and privately cut off the skirt of his robe as a certain signal of his having been absolutely in his power, he appealed to the Monarch's REASON or natural *Knowledge of GOOD and EVIL* in a pathetic Remonstrance; and REASON became predominant even in him that was subject to the influence of an *Evil-Spirit*! Saul felt the bitter remorse of a wounded conscience, and yielded to conviction: "Is this thy voice,
" my son David?" said he, and "lifted
" up his voice, and wept. And he said
" to David, Thou art more righteous than
" I: for thou hast rewarded me GOOD,
" whereas I have rewarded thee EVIL.
" And thou hast shewed this day how
" that

" that thou hast dealt well with me : for
 "asmuch as when the Lord had deliver-
 ed me into thine hand, thou killedst me
 " not. For if a Man find his Enemy,
 " will he let him go well away ? Where-
 * fore the Lord reward thee for that
 " thou hast done unto me this day."

Mark how the previous exercise of REA-
 SON compelled the Monarch to *bless*
 the Man whose life he had so eagerly
 sought after but just before. Nay, Saul
 yielded even in the very point which
 had originally fired his resentment,
 (viz. the anxious *jealousy* for his royal
 dignity), which shews that by a due
 exercise of REASON the most violent pas-
 sions may be subdued; and the influence
 even of *evil Spirits* (which always
 take advantage of the passions) may be effectually resisted; for Saul
 having now permitted REASON to exert
 itself as a *principle of action*, was ready
 to allow, that even the *Crown and Regal
 Dignity*, which of all other things he
 had

had most at heart, was really due to David.—“*And now*,” (said he) “*be hold I know well that thou shall surely be King*” (probably this was the subject of Saul’s unwilling *prophecy* before Samuel and the prophets at *Nioth* when “*he stript off his Clothes*” [perhaps as a sign against himself,] laying aside his robes of distinction) “*and that the Kingdom of Israel*” (said Saul to David). “*shall be established in thine hand.* *Swear now therefore unto me by the Lord, that thou will not cut off my seed after me, and that thou wilt not destroy my name out of my Father’s House.* And David swears unto Saul. And Saul went home; but David and his Men gat them up unto the hold.” (See the whole xxivth Chapter of 1 Sam.)

Another remarkable triumph of REASON OR CONSCIENCE, as a principle of action in Saul, is related in the xxvith Chapter.

David

David took the spear, and the cruse of water from Saul's bolster after he had prevented Abishai from killing him, when Saul and all his host were asleep — “because a deep sleep from the Lord was fallen upon them.” And afterwards when David had thereupon remonstrated a second time to Saul concerning the unreasonableness of his persecution, and had awakened his CONSCIENCE by the justice of his appeal, the Monarch once more submitted to REASON and CONSCIENCE, saying,—“I have sinned: return, my Son David: for I will no more do thee harm, because my Soul was precious in thine eyes this day: BEHOLD I HAVE PLAYED THE FOOL, AND HAVE ERRED EXCEEDINGLY.”

A more humiliating acknowledgement of repentance than this could not have been made in any case! and it is the more extraordinary, when we consider that it proceeded from a poor wretched

wretched Mortal forsaken by God's Spirit, and absolutely subjected to *Diabolical influence!* so that Saul's *natural REASON or CONSCIENCE*; must in this particular case be esteemed the sole '*principle of Action* ;' which now once more compelled him to **BLESS** his hated Rival ! " **BLESSED be thou my Son David**" (said Saul) " **THOU SHALT BOTH DO GREAT (things), AND ALSO SHALT STILL PREVAIL.** So **David went on his way, and Saul returned to his place.**"

Thus the History of Saul affords some very remarkable examples of the *compound Nature of Man*, and of the various discording *principles of action*, as well *natural*, as *supernatural* and *spiritual*, wherewith Men are occasionally influenced.

When all these circumstances of Saul's case are duly considered, it must necessarily

necessarily be allowed that the *Evil-Spirit from the Lord* which troubled Saul, was (not a mere name for a *natural disorder*, or a mode of expressing the distemper of a *deep melancholy*, but) an *actual distinct Being*; and consequently that *Saul* was really possessed by an *Evil-Spirit*. . . And as the Nature of THE DEMONS mentioned in the New Testament is explained under the denomination of *Evil-Spirits* and *Unclean-Spirits* (these being mentioned, in a variety of Instances, as *Synonymous Terms* with *Demons*) it will necessarily follow that *Saul* was an actual *Demoniac*, notwithstanding the contrary assertions of the learned Writer on the *Democracy of the New Testament*; and therefore I may now safely avail myself even of his own authority on my side of the question; for as this very instance of Saul's disorder (which he has particularly mentioned as a case of mere *melancholy*) proves, on a fair examination

amination of the context, and *“the language of Scripture,”* to be an unquestionable instance of *a real Possession*, we may fairly conclude, by the authority of one of *his own maxims*, that *all the instances of Possession*, mentioned in the New Testament, were also cases of *real Possession*; “*for if*” (says he) “*you can prove the REALITY* “*of Possession; in ONE INSTANCE from* “*the Language of Scripture, you may* “*prove it in all.*” (Essay on the Demoniacs, &c. p. 131, note.)

Another extraordinary Instance in the Old Testament of the *Agency* of a wicked *Spirit* in *tempting* or persuading Men, by the express *PERMISSION* of God, is related in the First Book of Kings xxii, 20—23.—*And the Lord said, Who shall PERSUADE* (dr. de-
ceive) *Ahab, that he may go up and fall at Ramoth Gilead?* &c.—*And there came forth a SPIRIT, and stood before*

" before the Lord; and said, ' I will per-
 " suade him.' And the Lord said—
 " Wherein? And he said, ' I will go
 " forth, and I will be a LYING-SPIRIT
 " in the mouth of all his Prophets.
 " And he said, ' Thou shalt persuade
 " (him), and prevail also : GO FORTH;
 " and DO SO!' (Here is the express
 PERMISSION of the Almighty; and the
 AGENCY of the Lying-Spirit is as clearly
 declared in the preceding Sentence.)
 " Now therefore, behold" (said the
 Prophet of GOD to Ahab) " the LORD
 " HATH PUT A LYING-SPIRIT in the
 " mouth of all these thy prophets, and
 " THE LORD hath spoken evil concern-
 " ing thee." Thus it is manifest that
 THE LORD, by the true Prophet, de-
 nounced Evil against the wicked King;
 whilst the Lying-Spirit, (which acted
 by GOD'S PERMISSION,) promised favour
 and prosperity, in order to deceive the
 abandoned Monarch, who, like other
 unbelievers, was always more ready to
 believe

believe a *Lye*, than the *Truth*. These are incontestible proofs from the Old Testament of a doctrine, which is still more clearly taught in the New, that *Human Nature*, by THE PERMISSION OF GOD, is certainly liable to the attacks and baneful influence or inspiration of *Spiritual Enemies* (as the Devil entered Judas) if we neglect that necessary resistance to evil, both in *thoughts* and *actions*; which Christ and his Apostles have so earnestly recommended throughout the New Testament.

Now, though the reality of possessions is (I trust) fully demonstrated, yet it may be necessary, perhaps, to vindicate some particular passages of scripture, which this Author has violently pressed into his service, as evidences of a contrary doctrine. He tells us in page 229—that “*When St. Paul says, WE KNOW THAT AN IDOL IS NOTHING; the expression*” (says he) “implies,

" implies, that the NULLITY of the Hea-
 " then Gods or DEMONS was a principle
 " admitted by himself, as well as enter-
 " tained by those Christians whom he
 " was now addressing," &c. But the
 Sophistry by which the Author of the
 Essay endeavours to support that *implication*
 is scarcely worth our notice, now
 that *a fact* so contrary to his Doctrine
 concerning " THE ABSOLUTE NULLITY
 " OF DEMONS" * is already clearly prov-
 ed; yet in vindication of the text it is
 necessary to remark, that notwithstanding
 all these bold and confident asser-
 tions of our modern Critic concerning
 the opinion of the Apostle *Paul*, yet the
 Apostle himself has not said a single
 word about " *the Nullity of Demons!*"
 His Expression (which has been wrested
 to that purpose) declare indeed, that
 " *an Idol is nothing;*" but the Sen-
 tence contains not the least *implication*

* See *Essay on the Demoniacs of the New Testament*,
p. 187, 234, 240, and 378.

that a *Demon* is *Nothing*! And even if we could conceive that the Apostle understood the word *Demon* to signify a *Human Ghost* (according to the doctrine of our Critic)* yet surely he could not mean that such an actual Being as the *immortal Soul of Man* is a **NULLITY**!

Again; this Gentleman paraphrases a passage in the 1st Epistle to the Corinthians x. 19. as follows: “ *Ear-*
 “ *nestly as I am dissuading you against*
 “ *joining with the Heathens in the*
 “ *Sacrifices or Festivals of their*

* “ *It occurs there*” (says he, speaking of the word *Demon* in the New Testament) “ *above fifty times in re-*
 “ *ference to possessions; and we have shewn above*” (says he) “ *that when used in this connection, whether by the*
 “ *Sacred Writers or others, it constantly denotes a HUMAN*
 “ *GHOST,*” p. 208. “ *For DEMONS*” (says he) “ *DE-*
 “ *NOTED THE GHOSTS OF WICKED MEN, of such*
 “ *especially as suffered a violent death,*” &c. p. 215, 216.
 “ *Nor are Angels concerned*” (says he) “ *in the present*
 “ *question; or ANY SPIRITS, except those which once*
 “ *dwell in FLESH AND BLOOD,*” &c. p. 151.

“ **DEMONS,**

" DEMONS, far be it from me to suggest,
 " that these DEMONS have any degree
 " of power, or that what is offered to
 " them suffers any real pollution."

(Essay, p. 235).

By the same notable method of paraphrasing, such a Master of sophistry as this learned Gentleman might charge the Scriptures with whatever doctrines he pleases, whether *true or false!* for when we look back to the Apostle's *real Words*, we cannot find that *Demons* are either *mentioned*, or even *implied*, or to be understood.—“ *What say I then?*” (said the Apostle) “ *that the IDOL is any thing, or that which is offered in sacrifice to IDOLS is any thing.*” (1 Cor. x. 19.) Here the Apostle plainly speaks of the *Idols*, and not of the *Demons* which they represented; but in the *very next Sentence* in which *Demons* are *really mentioned*, he is so far from esteeming them as *Nobodies*, that

the

the tendency of his Argument necessarily requires us to understand that they are *actual Beings* superior to the *Idols*, which represented them.* In short, the Sense of the Apostle appears manifestly to be as follows—that though THE IDOLS themselves (as in the passage before cited) *are nothing in the World*, yet the *sacrifices* offered to them are, in effect, offered to DEMONS, and not to the mere IDOLS, which indeed are but

* Instat enim ut supponens, quanquam IDOLUM
 " NIHIL EST, tamen DÆMONIUM ESSE ALIQUID,
 " ESSE MAJUS QUID QUAM IDOLUM, ET POSSE ID,
 " QUOD IDOLUM NON POTEST, nempe polluere cibum.
 " Alias vero, si censeret, IDOLUM ac DÆMONIUM esse
 " idem, certe concesso IDOLUM nihil esse, concederet,
 " et DÆMONIUM nihil esse, sive nihil hac ratiocinatione
 " promoteret. Videtur autem Apostolus istud ($\Delta\alpha\mu\mu\nu\sigma\varsigma$
 " θυετος) non tantum habere ex Ethicorum professione,
 " exque rei veritate, sed et ex locis Deut. & Psal. citatis
 " supra." (viz. Deut. xxxii. 17. Psal. cvi. 37.) " Ja-
 " cobus pariter, c. 2. 19. $\Delta\alpha\mu\mu\nu\sigma\varsigma$ SUPPONIT ESSE
 " RES VIVAS, AC COGNITIONE, IMO VERTI UNIUS-
 " QUE. DEI COGNITIONE AC TIMORE PRÆDITAS,
 " NON AUTEM esse IDOLA; NAM HEC COGNITIONE
 " CARENT." See Gussetius's Hebrew Lexicon, upon
 the word $\tau\omega$ Daemon, p. 1589.

dead

dead and senseless nullities; and therefore the *Cup* and the Table of DEMONS, (not of *Idols*) are contrasted with the *Cup and the Table* of the LORD by the same Apostle (1 Cor. x. 21.).

But notwithstanding the erroneous doctrine of this Author about “*the Nullity of Demons*,” he roundly asserts “*that the Spirits which were thought to possess men were human Spirits*,” (note in p. 335) though he has not the least authority in scripture to justify his assertion. He attempts indeed to prove from the Septuagint translation that “*Demons are called Dead Men*,” but let the Reader judge with “*what little foundation!*”—“*it may be observed*” (says he in a note, p. 225) “*with respect to Ps. cvi. 37.*” “*ALL THE GODS OF THE HEATHEN ARE DEMONS,*” “*that what are here, by the Septuagint, called DEMONS, are called DEAD MEN,*” v. 28. (“*εφαγον θυσιας*

“Ιεραις νεκρῶν) &c.’ that is, “they
“eat the sacrifices of the Dead.”

But this affords no proof that DEMONS are called DEAD MEN. The Sacrifices there mentioned are not spoken of as sacrifices, made *to the Dead*, but rather *for the Dead*: as Ιεραις νεκρῶν properly signifies *Sacrifices of the Dead*, as well as the Syriac Translation of that passage, ΙΑΔΟ! ΙΝΟ! viz. *Sacrifices of the Dead*, that is, Sacrifices made in *behalf of the Dead*, which is a practice among several Heathen Nations even to this day: and as the *Spirit of Anti-christ* has so notoriously introduced the most capital HEATHEN *Customs* into the Church of ROME,* we cannot be at a loss

The late ingenious Dr. Parsons in his “Remains of Japhet,” p. 200, 201—cites from the Editor of Colonel Grant’s treatise, in the “Journal Etranger,” several remarkable testimonies of this.—“The Jesuits, GRUEBER, and DESIDERI, and also FATHER HORACE DE LA BORNE, a Capuchin, have observed a great conformity between the ROMAN Religion and that of TIBET,” &c.

loss about the true meaning of the HEATHEN, " *Sacrifices of the Dead,*" if we
com-

" FATHER GREBILLON observes also, with astonishment, that THE LAMAS HAVE THE USE OF HOLY WATER—PRAYERS FOR THE DEAD, &c. MAKE PROCESSIONS; HONOUR THE RELICKS OF THEIR SAINTS, or rather their IDOLS; they have MONASTERIES, AND CONVENTS OF YOUNG WOMEN, &c.—they mortify their Bodies, particularly with the DISCIPLINE, or WHIPS," &c.—" FATHER GRUEBER" (says he) " has seen all this;" " and HORACE DE LA PENA, for his part, says, that the Religion of TIBET is like an image of that of ROME.—They make alms, PRAYERS, AND SACRIFICES FOR THE DEAD; they have CONVENTS, wherein they make VOWS OF CHASTITY and POVERTY," &c. The DISCIPLINE OR FLAGELLATION practised in the Church of Rome, was a very ancient Rite of Heathenism, of which the JESUIT PERE LAFITAU has produced a great variety of Examples in his " *Mœurs des Sauvages Ameriquains comparées aux Mœurs des premiers Temps.*" Tome I. p. 273—313, &c.

Poor innocent Girls and Boys were flogged in the most cruel manner till their flesh was torn off their backs:—" les jeunes filles étoient DÉCHIREES A COUPS DE VERGES, de la maniere les jeunes gens l'étoient à SPARTE—devant l'Autel de la DIANÉ ORTHIE," &c.—" On flagelloit ces jeunes gens avec TANT DE CRUAUTÉ, que le Sang ruisseauoit de toutes les parties de leur corps: On ne les menageoit en aucune maniere," &c.—" Lorsqu'ils étoient dans un état si pitoyable, qu'on ne frappoit plus que sur DES MEMBRES DÉCHIRES,
" et

compare them with the *Romish Masses* and *Propitiations* made FOR THE DEAD in all Popish Countries ! so that this Text affords no proof at all that *Demons* are called *Dead Men*. He nevertheless asserts, that St. Paul “ *and the other Apostles, by DEMONS meant the GHOSTS OF DEAD MEN ; and THEY use the word* ” (says he) “ *as the Ancients did, sometimes in a good, at other times in a bad sense,* ” (p. 219). But the very learned Mr. Mede (from whom this Author seems to have too hastily borrowed this notion about the *Ghosts of Dead Men*) does not mention any such supposition as *the Scripture sense* of the word, but only as the

“ *et qu'on ajoutoit PLAYE SUR PLATE, il se levoit entre eux un combat—d'emulation à qui souffriroit davantage et temoigneroit mieux sa constance,* ” &c. A Practice so totally contrary to *human Nature*, and yet so universally submitted to by the *Hether Nations*, cannot possibly be accounted for on any other principle than the *inspiration of SATAN, the Grand Enemy of Mankind !*

Doc-

Doctrine of the Gentiles. And with respect to the good or bad sense of the word, the same learned Writer declares, that "the word *Axiōviov* is in the Scripture NEVER TAKEN IN THE BETTER or INDIFFERENT SENSE, howsoever prophane Authors do so use it, but ALWAYS in an EVIL SENSE, for THE DEVIL, or an EVIL SPIRIT. Now the Signification of words in Scripture is to be esteemed and taken" (says he) "only according to the Scripture's use, though other writers use them otherwise," (p. 782).

And in the next paragraph he warns us of a distinction very necessary to be made, concerning the use of the word *Axiōviov* in Scripture; viz.—"That besides "I come now" (says he) "unto another part of this Doctrine" (meaning the DOCTRINE OF THE GENTILES mentioned in the preceding Sentence) "which signifies the original of DEMONS, whom you shall find to be THE DEIFIED SOULS OF MEN AFTER DEATH." J. Mede, Book III. c. 4. p. 775.

" cause those which the Gentiles took for
 " DEMONS, and for DEIFIED SOULS OF
 " THEIR WORTHIES, were indeed no other
 " than EVIL SPIRITS, counterfeiting the
 " Souls of Men deceased, and marking
 " themselves under the names of such
 " supposed DEMONS, under that colour to
 " seduce Mankind; therefore the Scrip-
 " ture useth the name DAMONS for that
 " they were indeed, and not for what they
 " seemed to be," &c. (p. 783).

But though the word DEMON is always taken in an *evil sense* (as Mr. Mede very justly remarks, and never in the *better* or *indifferent sense*), yet the same learned Writer in the next paragraph but one, endeavours to shew that it is not always used in the *worst sense*. The Distinction however between these comparative terms *evil sense*, and *worst sense*, is much *too nice* and *refined* for the subject in question; insomuch that the learned Author has not only been misunderstood

misunderstood by many of his Readers, but seems to have laid a foundation for such opinions as he himself would have been very averse to, and such as cannot by any means be fairly drawn from any of the Texts which he examined on that occasion. The first Text that he mentions (viz. Acts xvii. 18.—“*This Fellow seemeth to be a setter-forth of strange DEMONS*”) affords no proof whatever of the Scripture sense of the word DEMON. The Sentence is not given as the words of Revelation or Instruction, but only as an opinion of some heathen Philosophers, who expressed themselves according to their own false ideas of DEMONS; and therefore it cannot afford any proof of the real scripture sense of the word DEMON; neither can any good or indifferent meaning of that word be with certainty implied in the Apostle’s answer, “Because it does not appear that he had the least intention to explain the real and proper qualities of DEMONS, —¹⁰³” for

for he only resorts upon the Athenians their own charge about *Demons*—that he perceived them (*αἱρετούσαις εἴης*) too Superstitious, or *too full of Demons already* (as Mr. Mede translates it) without the least intimation whether the word was to be understood in a *good* or *bad sense*; though indeed, as the purpose of his oration was *to draw them from Demon Worship*, the latter is rather to be presumed. The next passage of Scripture cited by Mr. Mede on this occasion is from the Revelations, c. ix. ver. 13. viz. “*That they should not worship *Axiouovia* and Idols of Gold,*” &c. He shews that this Prophecy relates to the latter times, and is applicable only to those backsliding Christians who worship *Demon Gods*; whereby he means the *Souls of Dead Men*: for he adds—“*Here therefore!!* (says he) “*Axiouovia* (*Demon*) is again taken in the common and philosophical sense; or at least; which is all one; for *EVIL SPIRITS*; “*wor-*

worshipped under the names of DEMONS and DECEASED SOULS," (p. 684). So that this Text by no means proves either that *Demons* are really *Human Souls*, or that they are not to be understood in an *evil sense*; but only that they are really *evil Spirits*, worshipped under the names of *Demons* and *deceased Souls*, according to the corrupted notions of the Gentiles.

The third Text, which he cites, affords as little authority, as the two former, to support his notion that the word *Demon* is not to be understood in the *worst sense*, because we have nothing to do with the *Gentile Opinion* of its meaning; when the same is not expressly declared in the Text—of which nothing appears. "Ye cannot drink the Cup of THE LORD and the Cup of DEMONS, ye cannot be partakers of THE LORD'S Table, and of the Table of Demons." (1. Cor. x. 21.) Neither is it indeed

indeed in the former Verse—" the
 " Things which the Gentiles sacrifice
 " they sacrifice to DEMONS, and not to
 " God." DEMONS are manifestly men-
 tioned in both these verses as the *oppo-*
site extreme to INFINITE GOODNESS :—
 from whence arises the force of the
 Apostle's argument concerning the ab-
 solute impossibility of partaking of God's
 benefits, if we hold any degree of fel-
 lowship whatsoever with Beings that are
totally opposite in their Nature.—" Ye
 " CANNOT drink the *Cup of THE LORD,*
 " and the *Cup of DEMONS,*" &c.—It is
 therefore manifest that Demons, in this
 place also, must be understood in the
worst sense, as being the very opposite
 Extreme to God, and to Goodness.
 " Not that the WOODEN IDOL" (as Mr.
 Mede himself remarks) " *was* ought of
 it itself, but that the Gentiles supposed
 " there dwelt some DEMON therein, who
 " received their sacrifices, and to whom
 " they intended their services."—And
 I will yet

yet the Gentiles' opinion of the matter (as I before remarked) is not of sufficient authority to instruct us in the *Scripture sense* of the word.

The only remaining passage of Scripture wherein Mr. Mede supposes there is an allusion to the *Gentiles' conceit of Demons*, is the Text which he has prefixed to the beginning of his Tract on “*The Apostasy of the latter Times*,” viz. (1 Tim. c. iv. ver. 1, 2, &c.) “ Howbeit the Spirit speaketh expressly, that in the latter times some should revolt from the Faith, attending to ERRONEOUS” (as he translates the word πλανεῖς, which is more properly rendered SEDUCING) “ Spirits and Doctrines of Demons;” &c.

This Opinion depends upon his interpretation of the words Αθανάσιος *Ante-Nicene Doctrines of Demons*: “Not” (says he) “which DEMONS OR DEVILS are Authors

“ Authors of (though that be true) as
 “ if the Genitive Case were Active ; but
 “ DOCTRINES CONCERNING DÆMONS ;
 “ the Genitive Case Answering being
 “ here ” (says he) “ to be taken pas-
 sively for the object of these Doctrines ;
 “ as in Hebr. vi. 2. we have διάκαντες
 “ ταπεινῶν doctrines of Baptisms ; and
 “ doctrines of laying on of hands ; of the
 “ resurrection of the Dead ; and of etern-
 “ al judgment, that is ” (says he).
 “ Doctrines about and concerning all
 “ these,” &c.—And therefore he con-
 cluded that the Αἰδοκαντεὶς δαίμονες
 “ are Doctrines of Dæmons, or Dæoki-
 “ nes Deastrorum ; that is,” (says he)
 “ The Gentiles’ idolatrous Theology of
 “ Dæmons should be revived among
 “ Christians,” &c. 2d Vol. p. 771. &c.

But in order to introduce this con-
 struction, Mr. Mede is obliged to leave
 the literal interpretation of the preced-
 ing verse, which ought never to be done,
 without

without a necessity; and there is, certainly, no necessity in the present case.

The Words *Προεχωντες πνευματικλανοις* (which are literally rendered—“*attending to SEDUCING Spirits*”) he is obliged to construe—“*attending to ERRONEOUS Doctrines*”—but the word **ERRONEOUS**, by no means expresses the full meaning of the word *πλανος*, which, either as an *adjective* or *substantive*, signifies rather one who, in an **ACTIVE SENSE**, is a *Seducer*, or *Deceiver*, than one who, **PASSIVELY**, is *seduced*, and is *erroneous*, or *in error*. The word is no where used in the New Testament, I believe, in this *latter sense*, though it is several times used in the *former ACTIVE SENSE*: as for instance, in 2d John, ver. 7. *πλανοις πλαναι ενηλικιον εις τον κόσμον*, &c. “For many *Deceivers* are gone out into the *World*,” &c. and the *active* sense of

the word is still more strongly pointed out by the application of it in the end of the same verse to the *first Mover of Deceit*, the Spirit of Antichrist, by whom the visible *Deceivers* before mentioned were most certainly actuated : “*εὐτος εἰτιν ὁ πλάνος καὶ ὁ Αρτιχριστός*,” that is, not merely a Deceiver and an Antichrist, as rendered in the common English Translation ; for the Article *ὁ* before each substantive marks the Emphasis—“*This is THE Deceiver and THE Antichrist*,” &c. denoting, that the many *Deceivers* (*πολλοὶ πλάνοι*) are actuated by the Angels or power of one principal *Deceiver*, who is called *ὁ πλάνος THE Deceiver, and ὁ Αρτιχριστός THE Antichrist*, by way of eminence, as being the *Father* and *Director* of all other *Deceivers*, because “*he that committeth Sin is of the Devil; for the Devil standeth from the beginning;*” (I John iii. 8.)—and *is the Father of Lies*, or, as the Apostle expressly

pressly describes him,—“*He is a Liar,*
 “*and the Father of it.*” (John viii.
 44.) He is therefore emphatically THE
Deceiver and THE Antichrist by way of
 Eminence, as the *First Mover* and in-
 stigator (either by himself or his Angels)
 of all other *Deceivers*: and therefore
 as the word πλάνος in this Text cannot
 be understood otherwise than as a
Deceiver or *Seducer*, it is clear that
 πλευραὶ πλάνοις must signify *Seducing*
 or *Deceiving Spirits*, and not *Erroneous*
Doctrines, as Mr. Mede, to favour a
 particular opinion, has construed it.

And with respect to his Supposition
 that the *Substantive* πλευραὶ *Spirits*,
 which is joined with the last-mentioned
Adjective, must signify *Doctrines** in
 this place, and not *Spirits*, it is evident
 that the Text, which he has cited as an

* “*But I had rather*” (says Mr. Mede). “*take*
 “*SPIRITS in this place for DOCTRINES themselves,*”
 &c. (p. 770).

exam-

example, does not necessarily demand such a construction, but, on the contrary, requires rather a *literal* rendering—viz. (1... John iv. 1. *μη πάντας πνεύματα ξιστεῖτε;* “Believe not every ‘Spirit,’ i. e. (says Mr. Mede) “every ‘Doctrine:” but if the reason why this advice is given (“Believe not every ‘Spirit”) be duly considered, we shall see no room for such an interpretation:—happily the remaining part of the same verse contains this reason—“Because many false Prophets are “gone out into the World.” Now all Prophets are supposed to be actuated by the *inspiration* of some *Spirit*, either *good* or *bad*, and not by mere human sagacity. A remarkable instance of a *Lying-Spirit* sent expressly to *deceive* Ahab “in the mouth of all his Prophets,” has already been quoted; and the *Spirit* is always said to *speak*, though the *Prophet* himself is the only visible organ of communication. And therefore

therefore "as many false Prophets" were "gone out into the world," as well in the time of *Ahab*, as in the time of the *Apostle* who gave this advice, it is manifest; that the latter intended thereby to warn true Believers that they should prove the *Inspiration* or the Nature of the *Spirits* which actuated the *Prophets* in the *primitive Church*, and that they might carefully distinguish whether these Prophets spoke by the *Spirit of God*, or the *Spirit of Anti-christ*; and in such a case it would be absurd to mention the mere *effect* (the *Doctrine* or *Prophecy*) instead of the *cause*, or *First Movers* of the Prophets, the *Spirits* themselves! "Try the "Spirits whether they be of God, be- "cause many FALSE PROPHETS ARE "gone out into the world." We can- not discern nor judge, indeed, con- cerning the nature of *invisible Spirits* but by the *DOCTRINES* of the *Prophets*; yet, even so, the *Spirits themselves* are sufficiently

sufficiently known, and are as readily distinguished *as a Tree by its fruits.*
 “ *Hereby know we the SPIRIT OF TRUTH*
 “ *and the SPIRIT OF ERROR* ” (ver. 6.)
 —which, in the proving of *Prophets*,
 must refer us back to the *First Cause*
or Spirit, by which each *Prophet* is *in-*
spired; especially as the Apostle in the
 13th Verse of the same Chapter adds
 as follows,—“ *Hereby know we that we*
 “ *dwell in him, and HE IN US, because*
 “ *he hath given us OF HIS SPIRIT.*” We
 are not by this to understand only that
 God “ *hath given us of his*” DOCTRINE
 (though that is certainly true likewise)
 but that he hath given us AN ACTUAL
 INSPIRATION OF THE HOLY SPIRIT, to
 which all sincere believers have an un-
 questionable claim, the Bodies of true
 Christians being *the Temples of the*
Holy Ghost, which I have fully demon-
 strated, I trust, in the preceding Tract.
 So that “ *the Spirit of Truth*” which
 the Apostle, in the above-cited chapter
 instructs

instructs us to know, or distinguish from “*the Spirit of Error*,” cannot signify merely “*the Doctrine of Truth*,” but is undoubtedly the *Paraclete* or *Comforter*; that real divine *Spirit* which Christ promised to send to his Church “from “*the Father*” (John xv. 26.) distinguishing his personality by this very appellation *πνεύμα της ἀληθείας* “*the “Spirit of Truth*” (said he) “*which “proceedeth from the Father, he shall “testify of me.*”—The same “*Spirit of “Truth*” which “*will guide*”(us) “*into “all truth: for he shall not SPEAK of “himself*” (said our Lord) “*but “whatsoever HE SHALL HEAR, that “SHALL HE SPEAK: and he will shew “you things to come.*” (John xvi. 13.) Surely these expressions necessarily imply a *personality*: for though a *Doc-trine* may, in one sense, be said to *speak* to us, or *instruct* us, yet it cannot with any possible propriety be said to *Hear*, and, much less, to *speak what it hears*; neither

neither can it shew us things to come! And again, though a *Doctrine* may be represented in an allegorical *Figure*, yet no *Doctrine* whatever can assume the visible *figure* or appearance of Fire, or of fiery Tongues; nor can a *Doctrine* of itself manifest a reality of *Being* by sensible effects on the Organs of Hearing by an outward audible "SOUND like as of a mighty rushing Wind;" nor demonstrate the least degree of personal existence by imparting the supernatural Gifts of Prophecy, of unknown tongues, of healing, and working miracles, &c. And therefore "the Spirit of Truth" cannot possibly signify the mere "*doctrine of truth*;" as I before remarked, but a *real Spirit*, and consequently "*the Spirit of error*;" to which it is opposed in the same sentence, (1 John iv. 6.) is undoubtedly a *real Spirit* also; the same that I have already proved to be *πλάνη και ἀριχόποτης THE Deceiver, and THE Antichrist.*

Antichrist, that inspires and actuates all other Deceivers, "that Old Serpent " called the DEVIL and SATAN which " DECEIVETH the whole world," (Rev. xii. 9.) " the Prince of the power of the " Air, THE SPIRIT that NOW WORKETH " IN THE CHILDREN OF DISOBEDIENCE."
(Eph. ii. 2.)

These several Texts, therefore, clearly point out to us the true meaning of the Apostle's advice—" *Beloved, believe " not every SPIRIT, but try the SPIRITS " whether they are of God.*" (1 John iv. 1.) The " many False Prophets" that were then (and are now) " gone " *out into the World,*" are undoubtedly " *Children of disobedience,*" in whom " *worketh*" THE SPIRIT, " *which de- " ceiveth the whole world.*"—The Father of Lies—even THE DEVIL or his Angels; because " *he that committeth " sin is of THE DEVIL.*" (1 John iii. 8.) —The known Influence of this danger-

ous *Spiritual Enemy* on the Minds of Men, rendered the Apostle's advice necessary!—“*Try the Spirits whether “they are of God!”*”—That is, whether *the Spirits* of the Prophets were obedient to “*the Spirit of God,*” which is expressly mentioned in the very next verse as THE SPIRIT to be distinguished, or *known*, on the one hand (viz. “*Hereby know ye THE SPIRIT OF “God,” &c.*”) or whether, on the other hand, they were *deceived* and *influenced* by the contrary SPIRIT, mentioned in the 3d verse, viz. “*that of Antichrist*” ($\tauό\ \tau\circ\ αντιχριστό\circ$) which was permitted to come INTO THE WORLD, “*and even “now already*” (said the Apostle) “*IS “IT IN THE WORLD.*” But notwithstanding the extraordinary power which (apparently for the *probation* and *trial* of Mankind) is allowed to our spiritual Enemy IN THIS WORLD, yet his power can have no effect on those Men that are truly Christians, and partake of the *Spirit*

Spirit of God, or as the Apostle expresses himself in the very next verse (4th) “*are of God*”—because (says he) “*Greater is he that is IN YOU, than he that is in the world :*” * which is manifestly a Comparison (not of the mere *Doctrines* of Men, but) still of the influencing *Spirits*, which are also further distinguished in the 6th verse by the Test of *obedience* to the Gospel.—“*We ARE OF GOD*” (says the Apostle). “*He that knoweth God, heareth us*” (viz. the Apostles, and first promulgators of the Gospel) : “*he that is not of God heareth not us : hereby know we THE SPIRIT OF TRUTH and THE SPIRIT OF ERROR.*”—And in the 12th, 13th, 15th, and 16th verses of the same chap-

* “*He that is in THE WORLD*”—is elsewhere called “*the Spirit of THE WORLD,*” (1 Cor. ii. 12. wherein he is expressly mentioned as the opposite Spirit to “*the Spirit which is of God*”). He is also intituled “*the Prince of THIS WORLD,*” (John xii. 31, xiv. 30. xvi. 16.) whereby is plainly declared his power IN THIS WORLD.

ter,

ter, we are expressly assured that “*God dwelleth in us,*” if we entertain that brotherly LOVE, which the Gospel requires. This cannot mean the mere *Doctrine of God* that “*dwellleth in us,*” but “*the Spirit of God*”—“*the Spirit of Truth,*” which, throughout the whole context, is so clearly contrasted with “*the Spirit of Antichrist,*”—“*he that is in the world,*”—“*the Spirit of Error:*” so that it would be absurd to suppose that the words $\pi\nu\epsilon\nu\mu\alpha\lambda$ and $\pi\nu\epsilon\nu\mu\alpha\lambda$ *Spirit* and *Spirits*, mentioned in the first verse of this chapter, signify mere *Doctrines*, when the *first Causes* or promoters of the *Doctrines*, the *real spiritual Agents* themselves, are so distinctly mentioned and contrasted together in the context throughout the whole Chapter! And yet my learned Friend the late *Rev. Dr. Gregory Sharp** was unwarily led away by the

* See his “*Review of the Controversy about the meaning of Demoniacks in the New Testament,*” (printed in 1739) pages 29 and 33.

Authority

Authority of Mr. *Mede* to adopt the same unwarrantable interpretation !

This Text, therefore, from the First Epistle of John (Chap. iv. ver. 1.) by no means proves what Mr. Mede proposed by citing it; so that in construing the other Text from 1 Tim. iv. ver. 1, 2, &c. we have no just authority to set aside the *literal meaning* of the Words προσεχούτες πνευματικά πλάνους “*attend-ing to seducing Spirits;*” which consideration enables me to retort Mr. Mede’s conclusion on the opposite side of the question,—“*So if this Sense*” (says he) “*be admitted, we are something less IN SUSPENSE than we were,*” &c. (p. 170, 171.)

He means A SUSPENSE concerning the true construction of the words which immediately follow, viz. Αἰδοκαλαζούσι Δαιμονίων *Doctrines of Demons*, which he is pleased to render—“*Doctrines*
“*con-*

“ concerning Demons” (p. 771.)—a sense which cannot be admitted, when the preceding Words πνευματι πλανοις to *Seducing Spirits* are rendered according to their *literal* and proper meaning; for these fix the sense of the following words “*Doctrines of Demons,*” and shew that the Apostle spoke of *seducing Spirits* and *Demons*, as the promoters of those *wicked Doctrines* which he expressly foretold in the following Context, viz. “*Forbidding to marry, (and commanding) to abstain from meats,*” &c. *Doctrines* which unquestionably mark and distinguish *the Papal* as well as *the Heathen Antichrist*, though the learned Mede has unaccountably overlooked them: for he says—“*but suppose it to be so*” (i. e. that the words which literally signify *seducing Spirits* may be construed “*Erroneous Doctrines*”) “*yet still*” (says he) “*we are in suspense what these ERRONEOUS and IDOLATROUS DOCTRINES might*

“ *might be.*”—But so learned and sagacious a Critic could not have been in the least *suspense* about finding out the *erroneous Doctrines*, had he not previously misled himself by setting aside the plain literal construction of the preceding words—*seducing Spirits*; for the Apostle has left no room for “ *sus-*
 “ *pense*” about the *Doctrines*, but has expressly declared what they are, viz: “ *the forbidding to marry, and com-*
 “ *manding to abstain from meats,*” both of which I have elsewhere shewn to have been *heathen doctrines*; so that the revival of them in the backsliding christian Church is truly *demonical* or *diabolical*, and cannot be accounted for (as both the *doctrines* are totally contrary to the *natural* desires of *Mankind*) upon any other principles than the interposition of *seducing Spirits* and *Demons*, whom the Apostle has as clearly declared to be the Authors of them! For the grammatical Construction of
 the

the Text in the original Greek unquestionably points out the *Demons* to be the Authors of the Corrupt Doctrines therein mentioned. The several participles in the genitive plural, viz. *ψευδολογων*, *κεκαυτηριασμενων*, and *κωλυοντων*, have no other substantive of that case to answer them, or to agree with them, than *Δαιμονιων* which immediately precedes them. This is not at all obvious in the English version.

The word DEMONS *cannot*, therefore, in this Text “ *be taken* IN THE BETTER “ OR MORE INDIFFERENT SENSE, *as it* “ *was supposed and taken among the* “ *Theologists and Philosophers of the* “ *Gentiles,*” &c. according to Mr. Mede’s Assertion in p. 771, but only in “ *an evil sense for DEVILS or EVIL* “ *SPIRITS,*” as it must *always be understood in Scripture* agreeable to Mr. Mede’s *own doctrine* before quoted from another part of his Book.

The

The learned Author of the Essay on the Demoniacs should, as a Clergyman, have endeavoured to *correct*, (and not to *build upon*) the *few errors* that have happened to escape the critical sagacity of that excellent and worthy man Mr. *Mede* (who was one of the most learned men of his time); but, on the contrary, this modern Divine is so prone to catch at novelty, that he has even wrested opinions from Mr. Mede, which that truly worthy and learned Writer never so much as conceived, though the modern Critic has boldly cited his Authority!—In the Introduction to his *Essay on the Demoniacs*, page 2, he tells us—“ *it is necessary to shew, that the DISORDERS imputed to SUPERNATURAL POSSESSIONS, proceed FROM NATURAL CAUSES, NOT FROM the Agency of any evil Spirits. This, indeed, hath been already ATTEMPTED by several very eminent writers; and, to my apprehension* ” (says he) “ *not*

"without considerable success."—But, unluckily for him, the very first Writer whom he expressly cites in a Note as one of these ATTEMPTERS (saying in a Note—*particularly Mr. Joseph Mede, Disc. VI. p. 28*) ; unluckily I say for the Author of the Essay, *that very Mr. Joseph Mede* was an Advocate on the other side of the question, and *never ATTEMPTED* to propagate any such doctrine; but on the contrary, “PARTICULARLY” asserts and maintains the reality of *Spiritual Possession* in those that were called *Demoniacs*; and this he does in the very discourse to which the Author of the late *Essay on the Demoniacs, &c.* refers us for a contrary *attempt!**

The

* Other learned Men however, besides the Author of the *Essay on Demoniacs*, have made (probably by too hasty a perusal) the same mistake concerning the Opinion of Mr. *Mede* on this Subject. A very learned and respectable friend of mine having accidentally mentioned to me, some years ago, this novel doctrine of attributing to *natural causes* the Disorders of the Scripture Demoniacs,

I ex-

The Author of the Essay on Demoniacs is pleased not only to assert "the
 " abson

I expressed my surprise that he should have adopted it, as well as my general disapprobation of the doctrine, in the best terms I could; in answer to which he referred me to the Works of this Mr. Joseph Mede; and, as my reply on the perusal of Mr. Mede's opinion will sufficiently vindicate that excellent Writer from the supposed attempt which the Author of the *Essay on the Demoniacs*, &c. has too hastily attributed to him, I have here subjoined an Extract of the Letter which I wrote to my friend on that occasion in the Year 1765, it being equally applicable to the present occasion, because my answer was drawn from that *very discourse* of Mr. Mede, and probably from the *very page* which the Author of the *Essay on the Demoniacs*, &c. intended to refer to in page 2, for a contrary Doctrine—saying “*Particularly Mr. Joseph Mede, Disc. VI. p. 28,*” but meaning p. 38, because p. 28 belongs to another discourse on a very different Subject!

Extract of a Letter from the Author to the Rev.
 Dr. ——— dated Aug. 9, 1765.

“ I bought Joseph Mede's Works on your recommendation, and have read his discourse concerning *Demoniacs*; wherein, though he does indeed say, that they were “*no other than such as we call Madmen and Lunatics*,” yet near the bottom of the same page (Disc. VI. p. 38) he adds—“*Such as these, I say, the Jews believed (AND SO MAY WE) to be troubled*
 “*and*

" absolute Nullity of Demons," (p. 187, 234, 240, and 378) "that there were no such Beings as DEMONS in the World, or that they were as void of power as if they did not exist," (p. 344, 345) but also that our Saviour and the Evangelists "never assert the reality of DEMONIACAL POSSESSIONS, or represent it as a part of THAT DOCUMENT which they were immediately

" and actuated with EVIL SPIRITS, as it is said of Saul's Melancholy, that AN EVIL SPIRIT from the Lord troubled him," &c.

Thus it is plain that Mr. Mede did not believe the Demaniacs to be mere Madmen, according to our modern ideas of madness; and his discourse plainly tends to a very different purpose, viz. to shew, that some Madmen even at this day are really DEMONIACS, troubled and actuated BY EVIL SPIRITS as much as those mentioned in Scripture! How far this opinion may be true, with respect to some modern Madmen, I am not able to determine; but that the Demaniacs mentioned in Scripture were REALLY POSSESSED BY EVIL SPIRITS, appears to be so plain a truth not only by Mr. Mede's arguments, but by a multitude of passages in Scripture, that I cannot possibly doubt of it; notwithstanding that the Gentile opinion of Demons may have been very different.'

" instructed

"instructed and commissioned by Heaven to publish and confirm." And he is pleased to add, that *This is a fact which cannot be denied*, &c. (p. 182) notwithstanding that the Cases of the *Demoniacs* are related by the *Evangelists* in the plainest literal terms (and that repeatedly) that could possibly be found to express the REALITY OF FACTS ! And with respect to his assertion about THE DOCTRINE, we are as clearly taught by the Evangelists that *Demons* were *Evil-Spirits*, and *Unclean-Spirits* (for they are repeatedly so denominated in the sacred Text). We surely have ample warning of our *being liable to the incursion of Evil-Spirits*, for it is a fact which cannot "be denied," that RESISTANCE to SPIRITUAL ADVERSARIES [*"the Devil and his Angels"*—*Your Adversary the Devil,"* &c.—"walketh about"—"whom RESIST." 1 Pet. v. 8, 9. "**RESIST the Devil and he will flee from you.**" James iv. 7. "**We wrestle**

*"wrestle not against FLESH and BLOOD,
but against principalities, against
powers," &c. Eph. vi. 12.]* is a very
material, if not a principal "part OF
THAT DOCTRINE which the Apostles
were instructed and commissioned by
Heaven to publish and confirm;" so
that the Hypothesis of the above-cited
Writer is entirely opposite and contra-
dictory to the evidence of Scripture,
though he so confidently affects to build
on that foundation!

*His Suppositions, for they are merely
such, about Demons, are principally
built on other suppositions of imaginary
inconveniences attending the belief
of our being in the power of any
SUPERIOR, malevolent Spirits:—
this belief* (says he) *hath a di-
rect tendency to subvert the founda-
tion of natural piety, and to beget
Idolatry and Superstition,* (p. 168).
And so indeed it would, if it
were

were true that these *malevolent Spirits* were really **SUPERIOR**. But the fallacy of this Gentleman's argument consists in the insertion of that single adjective **SUPERIOR**, of which he likewise avails himself in a similar argument at page 234, viz. "*that Our Religion supposes and asserts the sole Dominion of Jehovah and his Messiah over the human Race, and in so doing, utterly subverts the claims of all other SUPERIOR Beings to interpose in human Affairs :*" and in the next sentence he denies that Demons have any power over Mankind, whether it be original or subordinate. But surely we may believe in the existence and activity of *malevolent Spirits* or **Demons**, without supposing them **SUPERIOR**! The Scriptures sufficiently instruct us, that they can have no *superiority* over us, whilst we are vigilant and careful to *resist* them, and every suggestion of *Evil*: but if at any time we neglect that material

material duty (which is certainly required of us till the last moment of our Lives) they will inevitably obtain the *Superiority*, and lead us to destruction !

—This is unquestionably a “ *part of that Doctrine which they* ” (the Apostles) “ *were immediately instructed and commissioned by Heaven to publish and confirm,* ” which, I hope, is already demonstrated in the foregoing pages, though this learned Critic is pleased to assert the contrary !

He refers us in page 168, from the passage already recited, to a similar strain of reasoning in page 100, of his Dissertation on Miracles. “ *If the course of Nature be not under the Sole direction of God* ” (says he) “ *what foundation can there be for our worship of God alone, and for the continual exercises of gratitude and submission to him in every condition?* ” (which is certainly true ; but then he is pleased

pleased to tack to it a groundless supposition of his own, which is by no means chargeable to the nature of our belief concerning " MALEVOLENT SPIRITS)." " *If we believe*" (says he) "*that other invisible Beings can interfere in our affairs AT THEIR OWN PLEASURE, and either inflict punishments or bestow blessings upon us such as are quite out of the ordinary course of Nature, and contrary to it; could we consider ourselves as under the protection and government of God?*"—Thus he combats an obstacle merely of his own raising! The Art of Sophistry consists,—first, in blending *Falsehood* with *Truth*, and then in drawing plausible conclusions from the unnatural combination! This Key, carefully used, will unlock the most intricate sophistical argument against *Truth*. May we not reasonably believe that *invisible Spiritual Beings have power to interpose in our affairs, without*

without supposing, (what this Gentleman erroneously sets forth as a necessary consequence,) that they *interpose*, &c.—“ AT THEIR OWN PLEASURE !” By incontestable authority of Scripture we believe that *such Beings* act by God’s PERMISSION, and that *such PERMISSION* is by no means inconsistent with the necessary Doctrine that “ *the course of nature is under the sole direction of God*; ” though this Critic is pleased to assert in the preceding Sentence concerning the said *permission*, that “ *this alone would be destructive to all true piety,*” (p. 100) which is a Doctrine not only totally void of foundation, but even contrary to the evidence of many notorious facts very clearly related in the Scriptures !

A Belief in the *agency and activity of the Devil and his Angels*” (as clearly inculcated in the Scriptures) is by no means derogatory to the necessary and comfort-

comfortable " belief, that the World is
 " under the Government of God alone" —
 though this Critic (in the preface to
 his Dissertation on Miracles, p. vi.) in-
 sinuates the contrary. The Scriptures
 sufficiently inform us that there is no
 power without *the permission of the*
ALMIGHTY, who *proves* mankind by
 their *resistance* to the malicious insin-
 uations of *Spiritual Adversaries*; and
 though the *Malicious Dispositions* of
 the latter are totally inimical to the
 purposes and designs of INFINITE BE-
 NEVOLENCE, yet even this natural pro-
 pensity in them to *evil* is turned TO THE
 GLORY OF GOD, and they themselves
 are thereby rendered mere instruments
 (as it were) in the hand of Providence
 to carry on that great System of *Trial*
 and *Probation*, which the Almighty has
 been pleased to adopt in his *Govern-
 ment of the World!* This Doctrine may
 be illustrated by a great Variety of Ex-
 amples and Proofs from the Holy Scrip-
 tures;

tures; and therefore as we are favoured with such ample warning concerning the true nature of our spiritual warfare, the fault is our own, if we are deceived and overcome by the Enemy!

It must (therefore) appear that this Author does not state his objections fairly, when he speaks (as above) of "inconveniences attending our belief in *the power of any SUPERIOR Malevolent Spirits*,"—for our BELIEF in their power is not of such a nature as to be liable to his objections. Though we believe that "*Malevolent Spirits*" have POWER, yet we know, by Scripture authority, that their POWER is not *absolute*, but only *conditional*, viz. in case we become negligent in that *spiritual warfare* to which God has appointed us in this World:—for to what purpose does the Apostle Peter warn us to "*be vigilant*," but because he assures us that our "*Adver-*

"*Adversary the Devil, as a roaring lion, walketh about seeking whom he may devour?*" (1 Pet. v. 8). Whereas if our *Adversary* had no such power of AGENCY against us, the warning of the Apostle would be vain and nugatory, which is not to be conceived, especially as our Lord himself has also given sufficient intimations of it, and even of his attempts upon the very Apostle, whose *warning* I have quoted above.

Another Apostle also assures us that, if we RESIST our *Adversary as we ought*, he will flee from us,* and consequently it may fairly be implied from thence, that if we neglect the said necessary advice, he will really accompany us! But in this he would seem to have a great deal too much work upon his hands, if the Assertion of this Author in page 207 were really true, that "*the Scripture speaks of no more*

* "Resist THE DEVIL, and he will flee from you." James iv. 7.

"than

*"than ONE DEVIL, and never confounds
him with Demons."* To attend *innumerable Multitudes* of unguarded Individuals separately and personally (for *innumerable Multitudes of Individuals* undoubtedly there are, which neglect the Apostle's Warning of *resistance*) would surely be too much employment, for **ONE DEVIL**, without further *spiritual assistance*, for we have no authority in Scripture to favour an opinion of his *Omnipresence*; that being indeed a Divine Attribute! We are happily relieved, however, by Scripture from any such difficulty; for there we not only read of *fallen Angels* (viz. Angels which kept not their first Estate, Jude 6. also "*the Angels that sinned*," 2 Pet. ii. 4.) in the *plural number*, (which, undoubtedly are **all Devils** according to the common acceptation of *that word*) but we read expressly of "*the Devil and his Angels*" (Matt. xxv. 41.)—" *the Dragon and his Angels*" (Rev.

(Rev. xii. 7.) who are all involved in the same condemnation to "everlasting Fire," into which they are not yet cast [for they must first be judged even BY MEN; "*know ye not that we shall JUDGE ANGELS?*" (1 Cor. vi. 3.) Such is the dignity of human Nature!] and consequently we may presume, that the *Devil's Angels* are of the same nature and employment as the *Devil* himself —for "*the Dragon fought and his Angels*" (Rev. xii. 7.) especially as the Apostle, who warns us against "*the wiles of the Devil*," does not suppose him alone and unassisted in his malicious *Agency*, but assures us at the same time, that "*we wrestle not with flesh and blood*," (that is, not with flesh and blood ONLY) "*but against Principalities, against Powers*," &c. in the plural number, apparently meaning *spiritual* or supernatural Powers, &c. as they are so clearly distinguished from "*Flesh and Blood*:" and even our

Author himself allows, that “*the very words of our Saviour,..... now call SATAN cast out SATAN,*” is taken in their strictest sense, *implying* that there were SEVERAL SATANS.” Essay, p. 16.

And though the Word ~~惡魔~~, SATAN, properly signifies *an Enemy*, or one that acts in opposition, or as an *Enemy*, and is frequently used both as *a verb* and as *a participle* merely in that sense, without any reference to *Evil-Spirits*, yet this affords no just argument against the peculiar appropriation of the word, when used as *an appellative* in many passages of Scripture, which, by their context respectively, do confine us to the common acceptation of the term SATAN, viz. that it denotes a *particular Spirit* * or *order of Spirits*, as in the Text

* The same observation holds good also with respect to the Greek word Διάβολος or DEVIL, and therefore the propriety of the common rendering is not influenced

Text last quoted, viz.—“*If SATAN cast “out SATAN,” &c.* and therefore the sensible

or varied by the Critic's remark in page 13, “that even “according to the translation now in use, when the same “Greek Word occurs in the plural Number, it is never “applied to any Evil-Spirits.” But the reason of this is manifest; the Word is not then used as an *appellative*, but only as a *plural adjective*, the governing *substantives* of which are expressly mentioned in the context of all the examples he has cited of it—“It occurs” (says he) “only in the following passages: Their **WIVES** must be “—not **SLANDERERS**, ($\mu\eta\delta\alpha\beta\epsilon\lambda\omega\varsigma$, not. Devils) 1 “Tim. iii. 11. *In the last times MEN will be* ($\Delta i\alpha\beta\epsilon\lambda\omega\varsigma$, “Devils) **FALSE ACCUSERS**, 2 Tim. iii. 3. In like “manner, in Tit. ii. 3. aged **WOMEN** are forbidden to be “($\Delta i\alpha\beta\epsilon\lambda\omega\varsigma$, Devils) **FALSE ACCUSERS**,” page 13, Note. In all these texts, cited by the Author of the Essay, the words $\delta\alpha\beta\epsilon\lambda\omega\varsigma$ and $\Delta i\alpha\beta\epsilon\lambda\omega\varsigma$ are merely *adjectives*, governed by *substantives* expressed in each sentence respectively; but, when $\Delta i\alpha\beta\epsilon\lambda\omega\varsigma$, or *Devil*, is mentioned as an *appellative*, the sense of the context generally demonstrates that the word can be applicable to none but the *Evil-Spirit*, the ancient Enemy of Mankind; or at least has some reference to his *influence*, or *inimical* nature, as when *Judas Iscariot* is called **A DEVIL**:—“Have not I chosen you twelve” (said our Lord) “and one of you is **A DEVIL?**” $\kappa\alpha\iota\ \varepsilon\tilde{\gamma}\ \bar{\nu}\mu\alpha\iota\ \varepsilon\iota\sigma\ \Delta i\alpha\beta\epsilon\lambda\omega\varsigma\ \varepsilon\varsigma\iota\nu$. Now the peculiar guilt of *Judas* was not as a *Slenderer* or *False Accuser*, according to the literal meaning of the epithet which our Lord bestowed upon him,

sensible objection * arising from the said Text, to which, as he allows;

Dr.

him, but as an *avaricious betrayer*, or *Traitor*; who, for the sake of a little paltry pecuniary emolument (like our modern Time-servants) *betrayed his Lord and Master*. So that Διασεόλος cannot be applied to him, to express *that particular offence* but manifestly to mark his affinity in abandoned reprobacy to that dark Spirit, which afterwards really *entered into him*!—See John xiii. 27. and Luke xxii. 3.

* Viz. “*Satan* and *Beelzebub* are names for the same person: for when Christ was reproached with casting out Demons, he replied, *How can Satan cast out Satan?* Now, if *Satan*, who is considered as the same person with the *Devil*, (Rev. xii. 9. xx. 2. Compare Matt. iv. 1. 10. with Mark i. 12, 13.) was the Prince of those Demons who were cast out by Christ; then Demons are the same Spirits as the Devil’s Angels.† And on this supposition, there can be no other difference between Demons and the Devil, than that which subsists between a Prince and his Subjects, who both partake of one common nature, though the Prince, as presiding over the rest, hath a peculiar name ‡ of his

† ———“*into everlasting Fire prepared FOR THE DEVIL AND HIS ANGELS*”; Matt. xxv. 41.—“*And the great Dragon was cast out, that old Serpent called THE DEVIL and SATAN, which deceiveth the whole world; he was cast out into the earth, and HIS ANGELS WERE CAST OUT WITH HIM.*” Rev. xii. 9.

‡ I have already remarked that the word *Satan* (שָׁטָן) (signifying

Dr. Sykes “*never replied*,” and the “**Force**” of which, he says, “**Dr. Lardner seems to admit**,” (see Essay pages 15, 16) must also be admitted, even by himself, if he is equally candid with the other two; because he himself has remarked in pages 19 and 20, that—“*inasmuch as Christ is here replying to the Pharisees, and reasoning with them on their own principles, he can not be supposed to speak of a different order of beings from what they did.*” **SATAN, therefore,**” (says he) “*must be equivalent to DEMONS, in the sense in which DEMONS was used by them,*” &c. So that as there is no authority

“*his own.*” The Author of the Essay cites this in page 14, from Mr. Pegge’s Answer to Dr. Sykes, &c.

to act as an Enemy, is frequently used both as a verb and as a participle in that sense, *without any reference to Evil-Spirits*; but the construction of the context always sufficiently proves when it is used as an *Appellative* peculiar to the *Grand Enemy of Mankind*, which is on account of his *implacable malignity!* in like manner the *opposite Nature* of God is called **LOVE**, from the glorious attribute of *universal benevolence*: “**God is LOVE**,” (John iv. 8, 16.) See more concerning the *Love of God*, and the *Return of Love* which is due to him from Mankind, in page 12, &c. of my Tract on the *Law of Liberty*.

whatever

whatever *in the Holy Scriptures* to prove that the Pharisees, or the Jews in general, ever conceived that *Satan* was a *Human Ghost*; and as, on the contrary, there is ample Evidence *in the Scriptures* to prove, that *Satan* is mentioned by the *Sacred Writers* as a *Spirit* of a very different order and origin from *Human Spirits*, we may be assured that the word *DEMON* does not, *in Scripture*, signify “*the Ghost of a Dead Man*,” because it must be esteemed “*equivalent* to the word *SATAN*— (“*SATAN*” being declared “*equivalent to DEMON*” by the very Rule which this Gentleman himself has laid down) and therefore as *SATAN* was never understood *by the Sacred Writers* to be a *Human Ghost*, neither can the word *DEMON* (which is *equivalent*, or parallel to it) be understood in that sense!

And upon the very same Principles, likewise, it may be demonstrated that
the

the word DEVIL is also *equivalent to DEMON*, (though the Author of the Essay confidently asserts in p. 219, that the latter—" *never means the DEVIL and his Angels*" in the New Testament,) for if "SATAN is *equivalent to DEMON*," so also must DEVIL; because the Appellatives SATAN and the DEVIL are *jointly* mentioned in Scripture as denoting the self same malicious *Spirit*, " *the Great Dragon, that Old Serpent, which is the DEVIL and SATAN.*" Rev. xx. 2. The same application of these Titles *the DEVIL and SATAN*, are made also in the 12th Chapter of the same Book ver. 9, so that there can be no mistake or error in the Text.—" *And the great Dragon was cast out, that Old Serpent called THE DEVIL and SATAN*" (οχαλεψεν CALLED *the Devil and Satan*; so that this is an incontestable evidence of the common and proper application of these respective Terms by which *the Old Serpent was CALLED*) " *which deceiveth the*

*"the whole world: he was cast out into
the earth, and his Angels"* (by which
the plurality of SATANS or DEVILS is also
confirmed, though the Author of the
Essay, in p. 385, asserts, "that there is
only ONE Devil") "WERE CAST OUT
WITH HIM."

How absurd therefore is the insinuation in page 20 of the Essay—"that
"by Demons and their Prince, they"
(meaning Christ and the Pharisees with
whom he "*reasoned*," as the Author
of the Essay remarks, "*on their own
Principles*") understood HUMAN SPI-
RITS!

That "*by Demons and their Prince
they understood*" real SPIRITS, is, in-
deed, very certain; for when the Scribes
said of Jesus—"He hath BEELZEBOUL,
*"and by the Prince of DEMONS casteth
out DEMONS,"* &c. (Mark iii. 22.) our
Lord (after he had "*reasoned with
them*

"*them on their own Principles,*" viz.
 "How can SATAN cast out SATAN," &c.) plainly charged them with *blasphemy against THE HOLY GHOST* ;* the reason of which the Evangelist further explains by adding—"Because" (says he) "*they said, He hath an unclean Spirit:*" which plainly proves, that they supposed Christ to be assisted by a real SPIRIT, when they said "*He hath BEELZEOUL.*"

But how doth it appear that by *Beelzeboul* and the other *Demons*, (which they supposed to be cast out by *Beelzeboul*,) "THEY UNDERSTOOD HUMAN SPIRITS?"—There is not the least shadow of evidence in the Scriptures to justify such a notion!—On the contrary we find that the Idea of Casting out Demons by *Beelzeboul the Prince of Demons*, was considered by our Lord him-

* Mark iii. 28, 29.

self as exactly parallel to the casting out of *Satan* by *Satan*:—“ if SATAN cast out SATAN ” (said our Lord) .“ he is divided against himself; how shall then his Kingdom stand? And if I by BEELZEBOUL cast out DEMONS,” &c. (Matt. xii. 26, 27.) Christ manifestly considered these Terms *Satan*, *Beelzeboul*, and *Demons* as synonymous; for “ as he is here replying to the Pharisees, and reasoning with them on their own principles, he cannot be supposed ” (for I must again repeat this just observation of the Author of the Essay) “ he cannot be supposed ” (I say) “ to speak of a different order of Beings from what they did.” And as “ *Satan*, therefore, must be equivalent to DEMON, in the sense in which DEMON was used by them,” &c. it is sufficiently clear that DEMON does not signify a *Human Spirit*; because SATAN is no where in Scripture represented as a *Human Spirit*.

rit, but on the contrary as the implacable Enemy of *Human Nature* in general!

Not less absurd and void of foundation than this about "*Human Spirits*," is the bold assertion in page 189 of the Essay—that "*All the Prophets of God, in every age, when professedly delivering their divine messages to mankind, have with one voice proclaimed the UTTER IMPOTENCE OF DEMONS: and hereby entirely subverted the Doctrine of Demoniacal Possessions!*"—And again, in page 371—that "*the Prophets of God under the New Testament, as well as those under the Old, openly taught, what their miracles intimated, the utter inability of these spirits to do any good or evil to Mankind.*" Also, in page 374, he asserts that "*it is nevertheless an undoubted fact, that God's inspired messengers do constantly represent all DEMONS with-*

“ without distinction as mere fictions of the human imagination, and clearly demonstrate their inability to produce any effect.” But all these bold assertions are so totally opposite to the real evidence of Scripture on these points, that one would think it impossible that a sensible and learned Man (as the Author of the Essay is reputed to be) should be guilty of such gross misrepresentations !

God's inspired Messengers are so far from “ representing all Demons without distinction as mere fictions of the human imagination,” that they have left us on record the strongest historical Testimonies of their real existence, as well as of their *ability* to do harm, that words can possibly express ! And all this not only under the name of Demons, but have also declared their *real nature* in terms less equivocal by occasionally calling them “ *Evil-Spirits* ” and

and “ *Unclean-Spirits,*” * which surely
are not to be esteemed “ mere fictions
“ of ”

* The Gadarene DEMONIAC is called by the Evangelist Mark (chap. v. ver. 2.) “ *a Man with AN UNCLEAN SPIRIT.*” And our Lord himself “ *said unto him*” (ver. 8.) “ *come out of the Man* (thou) UNCLEAN SPIRIT” (*εξελθε το πνευμα το ακαριατον.*) which proves that—to have an *unclean*, or *evil Spirit*, does not signify mearly the having *a disease*, as the Author of the Essay would insinuate, (though sometimes persons “ *oppressed by an Evil-Spirit,*” were affected only by *a bodily disease*; which was the case of *Job*, when *Satan* had obtained permission to touch “ *his Bones and his Flesh,*”) but that it signifies more particularly the having *a Demon*: for the Unclean-Spirit or rather *Spirits* that possessed the Gadarene Demoniac, are expressly called DEMONS by the same Evangelist in the 12th verse, and he again calls them *Unclean-Spirits* in the following verse; which proves that these terms, *Demons*, and *Unclean-Spirits* are synonymous terms.—“ *And all the DEMONS besought him, saying, Send us into the Swine, &c. and forthwith JESUS gave them leave. And the UNCLEAN-SPIRITS went out and entered into the Swine,*” &c. Mark v. 12, 13. The Evangelist Luke (chap. iv. ver. 33.) also informs us of “ *a Man which had a SPIRIT OF AN UNCLEAN DEMON,*” which in the 35th verse he again expressly calls *to Δαιμονιον THE DEMON;* and the People on seeing the miraculous cure of the Man from whom our Lord commanded this DEMON to “ *come out,*” considered it as an instance of Jesus’s

"the imagination," unless we mean to handle Scripture as this Author has done, and to assert the direct contrary to what it reveals !

If "all the Prophets in every Age, " when professedly delivering their divine Messages to Mankind," had "with one voice proclaimed THE UTTER IMPOTENCE OF DEMONS," is it conceivable that our Lord himself, when

Jesus's Power over UNCLEAN-SPIRITS.—"What a word (is) this;" (said they, referring to Christ's command, the effects which they had just then seen)—"for with authority and power he commandeth THE-UNCLEAN SPIRITS, and they come out." Luke iv. 33—36. The Author of the Essay indeed allows,—that "all the diseased were spoken of by the "Jesus as oppressed by an EVIL-SPIRIT, but not" (says he) "as possessed BY DEMONS of whom there is here" (referring to the Texts mentioned in the same Paragraph, Acts x. 38. and Matt. iv. 23.) "no mention." See note in p. 74 and 75 of the Essay.—Thus he finds his Hypothesis on an imaginary distinction between EVIL-SPIRITS and DEMONS; but as these different Terms are manifestly applied to the same spiritual Beings, the whole sophistical Fabrick must fall to the ground.

he

he was accused by the Pharisees of casting out Demons by *Beelzeboul the Prince of Demons*, should apply to that *Spiritual Prince*, as well as to his Subjects, a Term by which the ACTIVE and powerful *Spiritual Enemy* of Mankind is clearly revealed to us both in the Old and New Testament? viz.—SATAN, *the Enemy*,—“*If SATAN cast out SATAN,*” &c.

‘*For by our Saviour’s argumentation, when he was accused of casting out Demons by BEELZEBUB*’ (or *Beelzeboul*, as he is called in the New Testament). ‘*the Prince or chief of the DEMONS,*’ (Matt. xii. 22—32; Mark iii. 22—30; Luke xi. 14—26.) *it is plain to Demonstration*,’ (says a very learned and much respected Prelate,* whose Dissertation on this Subject was unknown to me ’till I had thus far proceeded in my Tract, or I might have saved much

* Bp. Newton.

trouble)

trouble) ‘ *that casting out DEMONS is casting out SATAN, that casting out DEMONS by BEELZEBUB is opposed to casting out Demons by THE SPIRIT OF GOD, that casting out Demons by BEELZEBUB is the same as casting out Demons by SATAN*, that Satan’s casting out DEMONS is casting out HIMSELF, that SATAN and *Beelzebub* are the same, that the DEMONS and SATAN, and *Beelzebub the Prince* or Chief of the Demons are Beings of the same Nature, and differ only in order and degree.

When the Seventy returned to our Saviour,’ (Luke x. 17, 18.) “ SAYING, “ LORD, EVEN THE DEMONS ARE SUBJECT UNTO US THROUGH THY NAME;” ‘ *he considered the fall of DEMONS as the fall of SATAN, as another fall of Angels,*’ “ I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN.”

St. Peter speaketh of the Demoniacs under the name and notion of “ OPPRESSED WITH THE DEVIL,” *ὑπὸ τοῦ διαβόλου*,

Siccols, when he told Cornelius the Centurion, (Acts x. 38.) “ HOW GOD ANOINTED JESUS OF NAZARETH WITH THE HOLY GHOST AND WITH POWER, WHO WENT ABOUT DOING GOOD, AND HEALING ALL THAT WERE OPPRESSED OF THE DEVIL, FOR GOD WAS WITH HIM.” ‘He mentions this as one of the greatest exertions of divine goodness and power. It is evident then, that these WICKED AND UNCLEAN-SPIRITS, these DEMONS AND THE PRINCE or CHIEF OF THE DEMONS are not the Souls of Men or Women deceased, but are really and truly THE DEVIL AND HIS ANGELS; and consequently that the word DEMONS is justly and properly translated DEVILS, especially throughout the Gospels.’*

The

“ A Dissertation on the Demoppiacs in the Gospels;” (Printed for Mess. Rivington, London, 1775.) pages 10—12. See also pages 43—46 of this excellent little Tract, for a full answer to the groundless assertions before quoted from the Author of the Essay, viz. “ That God’s

The Text, last mentioned, which the
Right Reverend and learned Author of
the

" God's inspired Messengers do constantly represent all
 " DEMONS without distinction as mere fictions of the
 " Human imagination, and clearly demonstrate their in-
 " ability to produce any single effect," p. 374, &c. for the
 learned Prelate, speaking of the power commonly ascribed
 to Devils and Unclean Spirits, remarks, that 'our Saviour
 " was so far from reproofing or correcting this Notion,
 " that he hath confirmed and established it beyond all
 " reasonable contradiction.' He was so far from giving
 other instructions to his disciples, that he hath said and
 done more than enough to convince them of the reality
 of these possessions. When he had called his twelve
 disciples, (Matt. x. 1.) " he gave them power against
 " Unclean-Spirits to cast them out," and he gave it, be-
 sides in commission to them, (ver. 8.) " to cast out
 " devils :" and woul'd he have given such a power and
 such a commission, if there had been no devils to cast
 out, and the whole had been a vain imagination ?
 When he had sent forth the seventy disciples, and they
 (Luke x. 17.) " returned, again with joy, saying, Lord,
 " even the devils are subject unto us through thy name,"
 he was so far from repressing their joy, that he rather
 encouraged it, and fixed it upon its proper foundation,
 (ver. 18, 19, 20.) " I beheld Satan as lightning fall
 " from heaven. Behold, I give unto you power to tread
 " on serpents and scorpions, and over all the power of
 " the enemy ; and nothing shall by any means hurt you.
 " Notwithstanding in this rejoice not, that the spirits are
 " subject unto you ; but rather rejoice, because your
 names

the said *Dissertation* cited (as above) from Acts x. 38. has not been overlooked by

" names are written in heaven." " But what is the sense or meaning of all this phraseology, if nothing more was performed than some cures of epilepsy and madness? How can the healing of the falling sickness be said to be *the full of Satan* from his power and dominion? How can the curing of bodily diseases be said to be *the subjection of the Spirits*, and a victory and triumph over all the power of the enemy? Our Saviour often commands the Unclean-Spirits to come out of a man, " Hold thy peace," (Luke iv. 35.) " and come out of him." But where is the reason or propriety of this command, if there were no spirits to come out, and only some distemper to be cured? When the Jews charged our Saviour " with having a Devil," (John viii. 48.) he denies the charge indeed, and disproves it: but upon this supposition the shorter and better answer would have been, that there was no such possession, there was no such thing as *having a Devil*. In like manner, when the Pharisees accused him (Matt. xii. 24.) of " casting out Devils by the prince of the Devils," the proper reply would have been to have denied the principle instead of refuting it, and directly to have told the truth, if it had been the truth, that the Devil was not in the least concerned one way or other: but, he admits the truth of his casting out Devils, and only exposes the unreasonableness and absurdity of imputing it to the prince of the Devils. And would he have employed so many arguments upon a subject that had not the least foundation in truth or the nature of things?

by the Author of the Essay, who is therefore the more inexcusable, when he asserts in page 13—as “*an undoubted fact, that there is not a single passage in the New Testament, in which the DEVIL or DEVILS are spoken of, in reference to the present subject.*” And in a note at the bottom of the page he adds—“*that Acts x. 38. is no exception will be shewn below, Sect. V.*”

The Proposition prefixed to this 5th Section, to which he refers us on this occasion, is that—“*The particular dis-*

things? Would he have attempted to prove the truth of his divine mission from a false chimæra, from a thing that was not? Would he have argued upon the reality of his casting out devils, if it had been only a vulgar notion, an idle dream, a wild fancy, and no reality in it; or have pretended, that he “cast out Devils by the Spirit of God,” and that therefore the kingdom of God was come?” The devil that was cast out might have reasoned in this manner; but not He, who is emphatically stiled’ (John xiv. 6.) “the way, and the truth, and the life.”

“orders

*"orders which the Ancients, whether
Heathens or Jews, ascribed to THE
POSSESSION of Demons, were such only
as disturbed the understanding."*

Here the learned Author of the Essay displays great skill in the art of sophistry ! The common received doctrine which he opposes, (if I understand rightly the tendency and consequences of the controversy) is, that *Evil-Spirits*, or *Unclean-Spirits* in general (it matters not by what other names they are called) have now, or at least have formerly had power occasionally to afflict and oppress mankind by disordering the Body, as well as by influencing and disturbing their Minds.—Yet the Author of the Essay warily confines his 5th Proposition to one single term, viz. to DEMONS; though the *Spiritual Enemies* and disturbers of mankind are plainly mentioned in Scripture under various other denominations; and he confines his proposition also to one single mode of

of spiritual influence, viz. *to POSSESSION,* though the power of Evil-Spirits over Mankind was manifested in various ways, and by *external* as well as *internal* Effects: so that he is apparently more intent and solicitous to fortify and defend a weak Hypothesis by *guarded terms* and *positions*, than to trace out the true state of the questions whether or not *Evil-Spirits in general have now, or formerly have had, power to afflict and disturb mankind!*

The general Hypothesis of this Author has but a very slender support from the distinction, which (in the beginning of this 5th Section) he so earnestly recommends to be observed “*between diseases supernaturally INFILTED, and POSSESSIONS*”—because it appears upon a fair examination of Scripture, that both these,—viz. *boldly-DISEASES, as well as POSSESSIONS*, (or such disorders “*as disturbed the understanding,*”)

"*standing,*") are occasionally attributed in the New Testament to *the Agency of Evil-Spirits*; and therefore, if the 5th Proposition of this Author had been stated agreeably to the necessary decision of *the general question* concerning the power of *Evil-Spirits*, it would be so glaringly contradictory to the evidence of Scripture, that the Author would not have dared to refer us to this head in defence of his Assertion—that "*there is NOT A SINGLE PASSAGE in the New Testament in which the DEVIL or DEVILS are spoken of in reference to the present subject,*" (p. 13).—Nor durst he immediately have added—"that *Acts x. 38. is no exception,*" &c. referring to this very Section: for—the Apostle Peter in the said text expressly mentions *the Healing of those* that were *oppressed* or over-powered BY THE DEVIL, *υπὸ τοῦ διαβόλου;* so that, as the general question before us is whether *Evil-Spirits* (the chief of whom

whom the *Devil* or *Satan* is declared to be) have, or ever had, any power to afflict and disturb Mankind, it cannot be denied, that “*the DEVIL is here spoken of in reference to the present subject,*” though the Author of the Essay so peremptorily asserts the contrary.

He has also asserted in page 2,—
 “*that the Disorders imputed to supernatural possessions, proceed from NATURAL CAUSES, not from the Agency of any EVIL-SPIRITS.*” We have no reason to doubt, indeed, that the generality of *Disorders* or *Diseases* among Men are *Natural*; but we have, nevertheless, ample and unquestionable Testimony from Scripture, not only that “*the Disorders imputed to SUPERNATURAL POSSESSIONS*” (or “*such disorders as disturbed the Understanding*”) were frequently occasioned by *the Agency of EVIL-SPIRITS*, but even, sometimes, *BODILY DISTEMPERS*, wherein the

the mind was not at all affected; so that, which ever way the argument is taken, the temporal *Power* of *Evil-Spirits* is demonstrated, and of course the general Hypothesis of the Author of the Essay concerning “*the absolute Nullity of DEMONS*” (p. 187) “and “*the utter inability of these Spirits to do any good or evil to Mankind,*” (p. 371) is confuted and disproved!

The extreme *Corporal sufferings of Job*, after SATAN had obtained the Divine permission to “*touch his bones and his flesh,*” but not “*his life,*” (Job ii. 5—8.) afford an unquestionable example of the power of that *Evil-Spirit*, called SATAN, to affect (when the all-Ruling Providence of God permits) even THE BODIES OF MEN;—(and that he has always power to influence THE MINDS OF MEN, who do not duly *resist him*, I hope is already demonstrated in the preceding Tract on *the Law on Nature*

ture and Principles of Action in Man,) so that the Case of Job confirms the *literal* sense of the Evangelist's expressions concerning the "*Woman which had a Spirit of Infirmity eighteen Years, and was bowed together,*" &c. — "*whom*" (our Lord himself expressly declared) "*SATAN hath bound, lo, these eighteen Years.*" Luke xiii. 11—16.

Now if, with the Author of the Essay in page 76 and 77, we were to suppose—" *this Woman's disorder to be the palsy, or a total relaxātion of the nerves, and that it proceeded from NATURAL causes,*" that is, merely from *Natural Causes*, is it conceivable that Christ (who is *Truth* itself, "*I am the way, THE TRUTH, and the Life,*" John xiv. 6.) could expressly declare that—" *SATAN bound her?*" Or if—" *this Affliction befell her by the Providence of God,*" according to the sense which

which the Author must necessarily mean when he so expresses himself in p. 77, (that is—he must mean that the Affliction befell her "*by the Providence of God,*" WITHOUT *any Agency or interposition of SATAN*, for otherwise his argument would be vain) is it conceivable that Christ should expressly attribute to SATAN, the *Prince of Demons and Unclean-Spirits*, what he knew to be effected by the agency of *God's Providence*?—Would not this be blasphemy against the Holy Ghost?

I have already caught the same Writer in a similar unlucky predicament about *the Agency of Satan*; and to prevent repetition in producing my proofs against him, I must beg leave to refer my Readers to the Notes in pages 178—191 of the preceding Tract on the "*Law of Nature and Principles of Action in Man,*" where will also be found some further remarks concerning the Demoniacs of the New Testament.

P

It

It will be but common justice however, not only to *the Author of the Essay*, but also to *the subject in question*, to remark before I conclude, that this learned, though mistaken, Author has produced ample evidence from classical Authors and ancient Historians, that the Greeks and other Heathen Nations believed in *Demoniacal Possessions*, notwithstanding that the said Evidence operates against his own Hypothesis on that head; and he proves, with a great deal of learning, that the *Diseases* usually ascribed to DEMONS *were not peculiar to the Gospel Age*, as some persons have erroneously conceived.

'Many Ages before the birth of Christ,' (says he) 'and in other Countries besides Judea, men ascribed their diseases in general to Spirits'—p. 134, for which he cites *Celsus*, *ib. i. præfat.** and *Homer's Odyss.* v. 396.

* "Morbos tum ad iram Deorum immortalium relatos esse, et ab iisdem operari solitam."

* *With*

'With respect to Demoniacs in particular, we meet with them as we have seen' * (says he) 'in Writers of great

* He here refers us to pages 23, 78, and 87 of his Essay. In the first of these pages (i. e. 23) he says—
The Terms employed by the Greeks to describe persons INSPIRED, POSSESSED, AND DISORDERED IN THEIR UNDERSTANDINGS, serve to shew, that THE SPIRITS by whom these persons were thought TO BE ACTUATED, were NOT FALLEN ANGELS, but the Gods the Heathens worshipped; particularly such as were of human origin, or mere fictions of the imagination. His quotations under this head prove, indeed, that the Greeks, &c. believed that men were frequently possessed and actuated by Spirits; but by no means proves that the Spiritual Agents, were not fallen Angels, or that they were either of human origin or mere fictions of the imagination, whatever might be the common opinion among the Gentiles! for though the vulgar and less considerate persons among the Gentiles might suppose them to be the Ghosts or Spirits of dead men, yet the most learned writers among them have mentioned these inspiring Spirits expressly as DEMONS, and they earnestly endeavoured to cast them out from the unhappy persons infested by them; which would have been unreasonable, if they had considered them either as the Spirits of their gods, or of their deified heroes; and this would have been still more unreasonable, if (like this writer himself) they had supposed them to be "mere fictions of the imagination!" Most of the testimonies he has cited in the

great antiquity, particularly in Aeschylus, Sophocles, Euripides, as well as in later dramatic Poets; nor are they mentioned in a manner that would lead us to suppose they were not as common' (from p. 135) 'as mad-men and epileptics are amongst us. These dramatic writers, it should be remembered, give us the truest representation of life and manners. Demoniacs occur also in their historians.'

the following note for the confirmation of his own notions, demonstrate (very happily for the cause of truth) that the ancient heathens believed in the actual existence of *Demons* or *Spirits*, and that they had power to *inspire* (or possess) the bodies of men. In p. 78, note, he says—"As to the Lymphatici, we read in Pliny" (Nat. Hist. lib. viii. sect. 71.) "Hi greges repente lymphati futura præcinvunt." (Pliny therefore, it is manifest, did not consider this case either as the effect of a natural distemper like the delirium of a fever, or as "a mere fiction of the imagination," but clearly as a supernatural inspiration.) "The Lymphatici" (continues the learned author of the Essay) "are the νῦμφοι ληπτοὶ of the Greeks, concerning whom Aristotle" (lib. I. Ethicorum Epidem.) "says, τας γυναικαὶς επινοίας δαιμονα εθεσταῖσιν," &c. Much more evidence to this purpose is cited in his notes in p. 80 and 81 of his Essay,

(for

(for which he cites *Herodotus*, and refers to his own observations upon it in p. 88) * ‘ as well as where we might
‘ most

* ‘ But the ancients’ (says he, in p. 88) ‘ did not consider any persons as possessed who were not disordered in their understandings; yet they did not consider all who were disordered in their understandings as possessed. (Thus he clearly allows that the ancients were sufficiently aware of the due distinction between *natural* and *supernatural* disorders of the mind) ‘ The Greeks’ (says he) ‘ did not impute to *Demons* the delirium of the fever, and phrenzy caused by drinking to excess. We read in Herodotus, (lib. vi. cap. 84.) that it was said of Cleomenes, that *his insanity did not proceed from any Demon, but from hard drinking.* Nevertheless, the turn of expression here used, serves to shew, that for the most part, madness was ascribed to possession. To this some have thought they imputed every species of madness, for which they could not account by the sole operation of natural causes. The fact seems to be, that they imputed to possession, only those cases of madness in which the symptoms appeared to them best to agree with the supposition of the patient having his faculties controlled by *evil Demons*, and with his speaking, and acting under their malignant influence!—A more reasonable distinction between *natural* and *supernatural* cases of *mental disorders*, could not possibly have been made: so that the learned Author of the Essay has really furnished us with ample testimonies against his own infidelity about the existence of

' most naturally expect them, in the
' writings of their Physicians.'

' From Hypocrates' (for which he
cites his book, " de Morbo Sacro") ' it
appears that it was a very common
thing among his cotemporaries, to as-
cribe the epilepsy and different species
of madness to the possession of
Demons and Heroes.'

' With respect to their Philosophers; *
it is needless to appeal to the testi-
monies of particular persons; for
Demonology composed a very eminent
part of the Pythagorean and Platonic

of Demons! ' Besides madness' (says he in the same
page, viz. 89) ' the ancients ascribed the epilepsy to pos-
session; esteeming this disorder *sacred* on account of
the entrance of Demons into the bodies of those who
suffered under it.' For this, he has cited Aretaeus de
Causis Morbi Diuturn. lib. i. cap. 4. And Hippocrates
(p. 103) de Morbo Sacro.

* ' Demoniacs' (says he in a note) ' are mentioned
in Aristotle, in such a manner as to shew, that though
he denied, others asserted their existence.'

philoso-

‘ philosophy,* which prevailed greatly after as well as before the time of Christ’ (p. 136). ‘ Lucian wrote his *Philopseudes* on purpose to expose the folly of the learned physicians and the most able philosophers, the heads of their several sects, for their absurd attachment to Demonism, possessions, and magic.’ †

‘ These articles, at that time, seem to have composed the common creed of all men, except the followers of Democritus,’ (for which he again cites

* For which he refers to Plutarch, ‘ De Placit. Phil. lib. v. cap. 1. Cicero, *De Divinat.* lib. i. sect. 5, 6, 82. 87.

† ‘ In the *Philopseudes* of Lucian,’ (says the author of the *Essay* in a note) ‘ Cleodorus the *Peripatetic*, Dinomathus the *Stoic*, and Ion the *Platonist*, do all plead the cause of Demonism,’ vol. ii. p. 330, &c. ed. Var. Amstel. 1687. Towards the close of the dialogue, p. 346, a *Pythagorean* is introduced to give his sanction to the same doctrine. So that possessions, exorcisms, and magic, composed the creed of the philosophers of different sects, as well as of the common people, in the time of Lucian.

Lucian

Lucian p. 349). ‘The express mention
 ‘ made of Demoniacs (under this very
 ‘ name) by Lucian,* by Plutarch,†
 ‘ and by’ (from p. 137) ‘Appollonius,‡
 ‘ bears ample testimony to the common
 ‘ persuasion concerning the existence
 ‘ of such persons in their times. The
 ‘ established theology of the Heathen

* To this, the author of the Essay adds in a note
 as follows. ‘He’ (Lucian) ‘speaks of those who de-
 ‘ livered’ demoniacs from their terrors—τοις δαιμονικας
 ‘ απαλλαγεσ των δηματων—Philopseud. p. 337.’ And he
 also refers to p. 43 of his own Essay on the Demoniacs
 in the New Testament.

† Here again the author of the Essay adds in a note
 as follows: † Plutarch says’ (Sympos. l. vii. c. 5.)
 ‘ The magicians commanded the Demoniacs to read over
 ‘ and renounce the Ephesian letters. He uses’ (says,
 the author of the Essay) ‘ the very word δαιμονομενος,
 which is commonly used in the New Testamept.’

‡ ‘In Philostratus’s Life of Apollonius,’ (says the
 author of the Essay in a note) ‘mention is made of
 ‘ a young man who had been a Demoniac two years,—
 ‘ δαιμονος δε δυο ετη, lib. iii, cap. 38. p. 128, ed. Olear.
 ‘ Concerning another youth, it is said—ο δαιμονος ελαυνε στ.
 ‘ And Apollonius undertook to cast out Demons,’ lib. iv.
 cap. 20. p. 157.

‘ world.

world, from its first rise to its final overthrow, rested upon the basis of Demonism. scarce was there a single oracle delivered but by a person said to be possessed.

With regard to the Jews, Josephus tells us, that the method of exorcism prescribed by Solomon prevailed or succeeded greatly among them down to his own time.* Indeed, the very

existence

* Καὶ ἀντί μεχρὶ νῦν παρ' ἡμῖν ἡ Θεραπεία πλειστού
ισχει., Antiq. lib. viii. cap. 2. sect. 5. In speaking of
Saul, (Antiq. lib. vi. cap. 8. sect. 2.) he says, *Demons*
came upon him—περιηρχέτο πάθι δεινα καὶ δαιμονιά
—and that when the demons came upon him, and dis-
turbed him,—(ἐποίησεν αὐχυτῷ προσελθοι, τα δαιμονια καὶ
ταρατζοι)—David was his only physician against the
disturbance he suffered from them, and brought him to
his right mind again—προς την από των δαιμονων
ταραχην—μονος ιατροσην—καὶ ποιων εαυτῳ γενεσθαι
τον Σαυλον. In cap. II. sect. 2. he makes Jonathan
say to his father, that when an Evil-Spirit and Demons
seized him, David cast them out—(εξεβαλεν.) In his
Jewish War, lib. vii. cap. 6. sect. 3. he says, the
plant baaras drives away—(εξελαυνει) —Demons.

‘ existence of *Exorcists*;* both before
 ‘ and after the time of Christ,’ (says he
 in p. 138). ‘ and the general prevalence
 ‘ of *magic arts* † amongst this people, as
 ‘ well as amongst the Gentiles, are a
 ‘ full proof that a belief of frequent
 ‘ possessions was common to both.

‘ The same conclusion’ (says he in p.
 139) ‘ may be drawn from the manner
 ‘ in which such of them as were stran-
 ‘ gers to the doctrines of Christianity,

‘ Elsewhere (Ant. lib. viii. cap. 2. sect. 5.) he speaks
 ‘ of a Demon’s *going out*—(*εξιόνει*)—of the possessed
 ‘ person, and being adjured to *return no more*. This
 ‘ phraseology is very conformable to that of the Gos-
 ‘ pel.’

* For which, in a note, he cites—‘ Matt. xii. 27.
 ‘ Acts xix. 13. Joseph. Antiq. lib. viii. cap. 2. sect. 5.
 ‘ Justin. Mart. Dial. cum Tryph. p. 311. Iren. lib. ii. cap.
 ‘ 6. sect. 2. Origen. cont. Cels. lib. 1. p. 17. lib. iv. p.
 ‘ 183. 184.’

† ‘ See Lightfoot,’ (says he, in a note) ‘ vol. ii. p.
 ‘ 175. Beza, Whitby, Grotius on Acts xix. 13. 19.
 ‘ and Biscoe’s History of the Acts, p. 290.’

‘ addressed

addressed our Saviour : *Have mercy on me*, said the woman of Canaan, *my daughter is grievously vexed with a Demon.** In the same style, a Jew implores his compassion on behalf of his Son : “*Look on my Son ; he hath a Spirit, and is sore vexed.*”† It was not those who received, but those who rejected the doctrines of Christ, that reproached him and his forerunner with having a Demon.‡ So that the Scripture itself furnishes abundant evidence, that the doctrine of possessions was prior to the Christian æra. Hence it comes to pass, that possessions are never mentioned in the Gospel history with any degree of surprise, as a thing *new or extraordinary*, but altogether’ (p. 140) ‘as a matter

* Matt. xv. 21, 22. Mark vii. 24. See also Acts xvi. 16. 18. xix. 13.

† Matt. xvii. 15. Mark ix. 17. Luke ix. 39.

‡ Matt. xi. 18. John vii. 48. 52.

‘ to which they had been accustomed.
 ‘ Nor did the enemies of Christ ever reproach him with introducing Demons into Judea, merely for the sake of displaying his power over them; nor on this account accuse him of acting in concert with them, which, nevertheless, it would have been natural for them to do, had possessions never been heard of till the time of Christ, and then only in Judea.

‘ That the same notions concerning them, which prevailed in Judea, in the age of the Gospel, were current in the succeeding as well as in the preceding ages, and in other countries, is evident, not only from the authorities already cited, but also from the writings of the Christian Fathers, (to say nothing of those of the latter Platonists). It would be endless to produce all the passages from the Fathers in which possessions are either asserted

asserted or referred to.' And he adds
in p. 141—' There is no subject so fa-
miliar to them as this; there is nothing
they boast of so much as the power
of the meanest Christian to eject
Demons from the bodies of men.*
In the History of the Church, there
is more frequent mention made of
possessions, than in any other annals.†
So little truth is there in the asser-
tion, that we never hear of them but
in the time of Christ.

Surely no men forget themselves

* For this, the author of the Essay, in a note, re-
fers us to 'Whitby's General Preface, p. 26—32, and
' Stillingfleet's Orig. Sacr. p. 166; Ode de Angelis, p.
649—656, and p. 867, 868.'

+ Here the author of the Essay adds, in a note—
'Mede' (says he) 'p. 30, observes, that the Energumeni are often mentioned in the church liturgies, in
the ancient canons, and in other ecclesiastical writings, many ages after our Saviour's being on earth;
and that not as any rare and unaccustomed thing,
but as *ordinary and usual*. This is a fact' (says he)
so well known, that none, I presume, will controvert
it.'

more

* more than those do, who sometimes
 * would persuade us, that *the Devil's*
 * *tyranny expired* (as well as revived)
 * at the coming of Christ; and at
 * other times, maintain the credit of
 * those writers, who, in every succeeding
 * age, represent the devil as being *every*
 * *day dispossessed by Christians.*'

This last sentence of the learned Writer is not so strictly correct as the preceding testimonies, here cited from him, whereby he has clearly confuted his own doctrines about the *nullity of Demons*, the general object of his Essay. For with respect to "*the Devil's tyranny*," above mentioned, there is no such contradiction, as he supposes, between those who assert that it is "*expired*," and those who are justly aware that he is still allowed power to possess mankind, and consequently may "*be every day dispossessed by Christians.*"

" *The*

“*The Devil's tyranny*” is certainly, “*expired*,” in one sense, that is with respect to all faithful Christians who are duly vigilant to *resist* him.

“*The Devil's tyranny*” first began to *fall* by our Lord's own glorious *resistance* (even in his *human* nature) to *Satan's* personal temptations. And his *tyranny* was farther *reduced* when our Lord granted extraordinary *spiritual powers* to his *Apostles*, and “*to other seventy Disciples*,” in *human* nature, to enable them to preach and promulgate the doctrines of his heavenly Kingdom. And on their return from that extraordinary mission they declared to him,—“*Lord, even the Demons are subject unto us through thy name!*” To which our Lord replied—“*I believed Satan*” (says he) “*as lightning FALL FROM HEAVEN.—Behold I give unto you power to tread on Serpents and Scorpions, and over all the power*” “*of*

" of the enemy, and nothing shall by
 " any means hurt you. Notwithstand-
 " ing in this" (said our Lord) " rejoice
 " not, that the Spirits are subject to
 " you; but rather rejoice because your
 " names are written in Heaven." (Luke
 x. 17—20).

Thus were the *inimical Spirits* ren-
 dered *subject* to the Disciples of Christ,
 so that *the Kingdom of God came nigh*
 to them, as declared in the 9th and
 11th verses of the same chapter; but it
 became much *more nigh*, and was more
 perfectly secured to them, and to all
 other true Disciples, after our Lord's
 glorious *triumph* (in *our own nature*, as
 "*the Son of Man*") over *Sin and Death*,
 by his *own death* and *resurrection to life*, when he declared his supreme and
 universal power, saying—" *all Power is*
 "*given unto me in Heaven and in*
 "*Earth.*" (Matt. xxviii. 18.) It was then
 that "*the Devil's tyranny expired*"
 with

with respect to all true and faithful Disciples of Christ, whom he has secured with inestimable privileges and franchises from *spiritual* oppression and *slavery* through the promised guidance of the *Holy-Spirit*, if they duly ask and pray for it in his name. But, on the other hand, *the Devil's tyranny* is still grievously oppressive, and most notoriously manifest over careless and unguarded mortals, who suffer themselves to be puffed up with pride, and to be contaminated with luxury, intemperance, and unrestrained lust of any kind; whereby the greater part by far of all mankind are withdrawn from the *love of God* and are involved in the thralldom and *slavery* of the *Devil*. For "*wide is the gate and broad is the way*" (as our Lord hath assured us) "*that leadeth to destruction, and many there be which go in thereat!*" and, on the contrary, that there are *but few that find the other narrow way that leadeth unto life.*" (Matt, vii. 13, 14.)

R

But

But even in this unhappy state of extreme danger, the narrow and difficult way is still open, during life, to all sinners, who, by a timely repentance, will endeavour to recover their forfeited dignity and privileges. And thus "the Devil" may still "be every day possessed by Christians"—that is by all who will sincerely endeavour to be worthy of that title; because "the Devil's tyranny" is so effectually "expired," that he will certainly flee from all who duly resist him, as St. James, (in his Epistle c. iv. 7.) has assured us, saying—"resist the Devil, and he will flee from you." But, by the same rule, in the converse state of the case, we are equally assured that he still exists in actual power and continued *tyranny* over all persons, who postpone their repentance, and willfully neglect to *resist him*, and who, of course, must be in thrall in the most deplorable of all *Slavery* to the destruction both of body

body and soul! For the "*Devil*," though "*cast out*;"—"*hath great wrath*" (Rev. xii. 9-12.) and is still that most dangerous "*Adversary*" who is compared to a "*roaring Lion*" that "*walketh about*," as watching our steps, and "*seeking whom he may devour.*" (1. Pet. v. 8.) And therefore, "*lest Satan should get an advantage of us,*" we ought not to be "*ignorant of his devices.*" (2. Cor. ii. 11.) "*Neither give place to the Devil.*" (Eph. iv. 27.)

These are ample proofs "*that the Devil*" may be "*every day dispossessed by Christians,*" consistently with the doctrine that his "*tyranny is expired,*" (i. e. with respect to all persons who rightly avail themselves of our Redeemer's promises) "*as well as that it is retrieved,*" viz. over all who neglect the inestimable charter of privileges and franchises which we have obtained and hold in Christ.

Having

Having thus solved a difficulty which seemed to have perplexed the learned Author of the “*Essay on the Demonic-acts of the New Testament*,” I may now resume my proposed citation from him of some farther evidence, *against himself*, concerning the reality of *Demonic* Possessions; and I have therefore chosen his confutation of the erroneous notions suggested on this subject by Dr. Sykes and Dr. Lardner, as the concluding article of my little Treat.

“ A further argument in favour of *real possessions* (says this learned, though very inconsistent Writer in p. 280) ‘ is taken from the destruction of the herd of Swine, which the Demons are said to have entered and stimulated to instantaneous madness,’ (for which he cites Matt. viii. 30. Mark v. 11. Luke viii. 32.) ‘ This case is considered by some as a decisive proof of the power of Demons, both over the human

human and' (he improperly adds)
*brutal race,** and is thought even to
 have

The learned author certainly extended his argument too far, when he included the "*brutal race*" as being "*in the power of Demons*," because the miracle he has cited is so far from being "*a decisive proof of the power of DEMONS over the BRUTAL race*," that it is, on the contrary, a most "*decisive proof*" that the Demons have *no power at all* over the "*brutal race*" without an express permission (as in this instance, and there is no other instance on record) by divine authority. In this manner the learned writer has very frequently marred and confounded his own arguments by unguarded additions, of which his present work, in particular, contains great abundance of examples. *Other animals*, as well as *Man*, are certainly liable to some peculiar kinds of *madness*, arising from *natural causes*; and even very *timorous animals* may lose their *apprehension of bodily danger*, when so enraged by cruel usage as to be rendered furious for revenge; or they may be blinded by *extreme terror* so as to lose their natural sense and means of avoiding danger, like a frightened horse, or like little birds and other weak and helpless animals, when fascinated by the eyes of cats, serpents, or other beasts of prey, under which fatal influence they will advance towards their own destruction; and female animals of very gentle nature, will frequently lose all apprehension of danger to themselves, when prompted with a *natural zeal* in defence of their young. In any of these cases, other *animals* besides

have been purposely designed by Providence, to convince us of this principle, and to refute the opposite opinion.

To

sides *Man*, may evidently rush headlong to their own destruction; but never with any such apparent *design to cause their own death*, as could reasonably be imputed to the incursion of *Demons*, or *inimical Spirits*, like that *unnatural propensity to self-murder*, which is frequently and notoriously prevalent in *mankind*! For there never was an instance (at least on record) either before or since this *demonic* possession of the *Swine* by our Lord's express permission, that any other *animal*, except *Man* alone, should be so totally deprived of its natural principle of *self-preservation* or *self-love*, as to manifest an earnest desire and premeditated design to *destroy itself*! And *Swine*, of all other *animals*, are the most remarkable not only for *self-love*, but also for their jealous apprehension of bodily danger, and for clamorously expressing their *extreme fear of death* whenever they are seized for the slaughter.

There is one *animal*, indeed, the *Scorpion*, which seems to afford an exception in this point to all other animals of a less noxious nature. It is said, that if a *Scorpion* is surrounded by burning coals of fire, he will strike his own back with the poisonous sting of his tail, and instantly die of the wound. I do not pretend to assert the truth of this circumstance; but even if it were a known fact that this noxious animal is so far like abandoned *Men*, as really to prefer and adopt *self-murder* as a relief from other sufferings, it will not otherwise affect the argument respecting

To enervate this argument,' (says he), 'Dr. Sykes suggested' (Inquiry, p. 52)

specting all other *less noxious* animals, than as affording a peculiar exception to their general case respecting the power of *Demons*; which indeed ought, here, to be particularly noticed, because *Serpents* and *Scorpions* are expressly included in "*the power of the enemy*" by our Lord himself, (Luke x. 19.) and also because the first *Serpent* was notoriously inspired by the *spiritual Enemy* as his instrument for the temptation of our first parents! So that *Serpents* and *Scorpions* are really similar to wicked Men in this point of *diabolical influence*, as being liable to be rendered instruments for the purposes of the *Devil*, and of course to be included in "*the power of the enemy*." And the converse state of this case ought to be strongly urged to all unguarded and voluptuous sinners, who do NOT "*put on the whole armour of God*," and of course are not "*able to withstand the wiles of the Devil*," (Ephes. vi. 11. for there is no *middle way*; as we must either be the servants and sons of *God*, or the servants and sons of the *Devil*) so that by yielding themselves instruments to *Satan's* delusions, they are necessarily included in the *power of the Enemy*, and of course are reckoned with *Scorpions* and *Vipers*, as the haughty and jealous *Pharisees* and *Saducees*, in all their literary pride and self-sufficiency, were expressly intituled by John the Baptist, "*a generation of Vipers*," (Matt. iii. 7.) and also by our Lord himself, "*Ye generation of Vipers, how can you ever escape the damnation of Hell*." (Matt. xxiii. 33.) Such are the horrible fruits of selfishness, pride, vice, and unrighteousness,

52) ‘ and Dr. Lardner’ (Case, p. 17,
101, and Remarks on Dr. Ward, p. 17)
‘ strenuously

righteousness, that by yielding to temptation, men become regenerated, as it were, by the Devil himself, as his own children and family, (instead of the promised regeneration by the Holy-Spirit, to partake of the divine nature; because there is no middle way, as before remarked). For “ *He that committeth sin is of the Devil,*” (1 John iii. 8.); and this is farther explained by the Apostle in the 9th and 10th verses of the same chapter:—“ *Whosoever is born of God*” (alluding to the same necessary doctrine of spiritual regeneration) “ *doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* ..*In this the children of God are manifest, and the children of the Devil: Whosoever doth NOT RIGHTEOUSNESS, is NOT OF GOD, neither he that loveth not his brother.*” And the same doctrine was strongly asserted by our Lord himself, when he charged the Jews with their murderous intentions against his own person, though they affected the dignity and purity of Abraham’s Seed.—“ *Whosoever committeth sin?*” (said our Lord) “ *are the servants*” (or rather slaves) “ *of sin;*” &c. —“ *I know that ye are Abraham’s Seed; but ye seek to kill me, because my word hath no place in you: I speak that which I have seen with MY FATHER: and ye do that which ye have seen with your father:*” (Here our Lord states the true contrast between the sons of God and the sons of the Devil.) “ *They answered and said unto him, Abraham is our Father. Jesu saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told*

' strenuously contended, that *the Swine*
 ' were frightened by the two madmen, and
 ' so driven down the precipice into the
 ' sea. On the other hand, the advo-
 ' cates of the common hypothesis
 ' insist upon it, [to my apprehension,
 (says he in p. 281,) ' with great reason,]
 ' that it was impossible for two men,
 ' however fierce, to put so vast a herd
 ' of swine as two thousand into motion

" told you the truth which I have from God : this did not
 " Abraham. Ye do the deeds of your father" (mean-
 ing the Devil). " Then said they to him, We be not born
 " of fornication ; we have one Father, (even) God. Jesus
 " said unto them, If God were your Father, ye would
 " love me. Why do not ye understand my speech ? (even)
 " because ye cannot hear my word. Ye are of your
 " FATHER THE Devil, and the lusts of your father ye
 " will do. He was a murderer from the beginning, and
 " abode not in the truth, because there is no truth in
 " him. When he speaketh a lie, he speaketh of his own :
 " for he is a liur and the father of it," Johp viii. 34—
 44. All this should be awfully considered by those unhappy persons, who, for worldly interest, have ever ventured to misrepresent and betray the truth, or in any other respect have yielded themselves as instruments or slaves in the service of Satan ; for as such, they are certainly debased to the detestable rank of Vipers.

‘ in an instant, and to cause them all
 ‘ to rush with violence down a precipice
 ‘ into the sea ; Swine, contrary to the
 ‘ nature of most other animals, running
 ‘ different ways when they are driven.
 ‘ But this part of the controversy might
 ‘ well be spared ;’ (says he) ‘ it not ap-
 ‘ pearing from history, that the men
 ‘ ever fell upon the herd, or made any
 ‘ attempt to drive them into the sea.
 ‘ Nay’ (says he) ‘ the history expressly
 ‘ refers their destruction to a different
 ‘ cause from the behaviour of the mad-
 ‘ men.’ After these unexceptionable
 arguments against the false notions of
Dr. Sykes and *Dr. Lardner*, the Author
 himself, most unaccountably, reverts to
 his own absurd hypothesis of attributing
Demoniacal possession to *mere madness*,
 and, in p. 282, he is careful to remind us
 of it.—‘ *We must recollect*’ (says he)
 ‘ that those persons, who were *anciently*
 ‘ thought to be *possessed*, were *disor-*
 ‘ *dered in their understandings.*’ On
 which

which I shall only remark, that “ *we must recollect,*” also at the same time, that HE HIMSELF has produced many unquestionable proofs (several of which I have already cited from him, and which without his learned labours I should never have known), that from the most *ancient times*, according to the testimony, not only of the best *historians*, but also of *physicians, philosophers*, and the most eminent *classical* writers, a due distinction between *Demonical Possession* and *Madness from natural causes* was always duly observed and known; and therefore, how far the mention of his own notions, under a reference to the case in question, may tend to render his own notions about *mere madness* in the case more consistent and reasonable, on the supposition that the Swine were *not really possessed*, but were only “ *disordered in their understandings*” (an obvious conclusion to be drawn from the *said reference*, though

though not literally so expressed) does not require much consideration. I shall therefore omit what he has further advanced about his *own* opinion (which is amply confuted in the preceding remarks on “*the Case of Saul*”) and will resume my quotation from him, as far as it relates to his learned confutation of Dr. Sykes and Dr. Lardner, which is continued in p. 283 as follows:

‘ It appears likewise from history, that
 ‘ at the time the Demoniacs were cured,
 ‘ they were present with Christ; and
 ‘ the herd of Swine *at some distance*
 ‘ *from them*. Nevertheless’ (says he
 in p. 284), ‘ no sooner was leave asked
 ‘ for the Demons to enter the herd,
 ‘ than it was granted: *Forthwith*, or
 ‘ *immediately* Jesus gave them leave,
 ‘ and said unto them,—Go. Then went
 ‘ the Demons out of the Men, and en-
 ‘ tered into the Swine,’ (for which he
 cites Mark v. 13. Matt. viii. 32. and
 Luke viii. 33.) ‘ The Demoniacs,
 ‘ therefore,

‘ therefore, were cured upon the spot,
‘ while the Swine continued feeding
‘ quietly by themselves; and conse-
‘ quently they had *no opportunity* of
‘ falling upon them and forcing them
‘ down a precipice into the sea. Far-
‘ ther, the Men, at this time, could
‘ have *no disposition* to make any such
‘ attempt upon the herd; for we have
‘ seen, that *before* the latter grew mad,
‘ or appeared’ (says he in p. 287) ‘ un-
‘ der any disorder, the former were re-
‘ stored to their right mind; or, in other
‘ words, the Demons had *left* the Men
‘ before they *took possession* of the
‘ Swine. The men, therefore, if the
‘ words of the evangelists are to be our
‘ guide, neither drove, nor attempted
‘ to drive, the herd into the sea. Had
‘ the spectators seen them engaged in
‘ such a mad and mischievous attempt,
‘ they would not have thought the De-
‘ mons had left them, but considered
‘ them still as possessed madmen. The
‘ history,

history, it is certain, doth expressly
 ascribe the destruction of the Swine,
 not to their being *driven by the Demoniacs*, but to the *entrance of Demons* into them, or to their being
 seized with the same disorder from
 which the men were relieved, and
 which was thought to be caused by
 Demons. The Evangelists, even supposing them to have adopted the common hypothesis, would not have said, that the Demons had entered the Swine, if the latter had only been pursued by the Demoniacs. Nor can I see (says the Author of the Essay in p. 288) any room to dispute the testimony of the Evangelists in this matter.

END OF THE CASE OF SAUL, &c.

THE
INFLUENCE OF DEMONS
FURTHER ILLUSTRATED,
IN
REMARKS ON 1 TIM. iv. 1—3.

Remarks
BY
I TIMOTHY iv. 1—3.
SHewing, THAT THE
PROHIBITION OF MARRIAGE TO PRIESTS,
ADOPTED BY THE
Church of Rome,
IS TRULY
"A DOCTRINE OF DEMONS,"
AND HAD BEEN PREVIOUSLY INculcATED BY THEM AMONG
THE ANCIENT PAGANS,
AS WELL AS AMONG
THE MANICHEES AND OTHER HERETICAL CHRISTIANS.

By GRANVILLE SHARP.

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1807.

REMARKS

ON.

1 TIMOTHY iv. 1—3.

THE Rev. Mr. * * *, in his
“General and connected View of
“Prophecies,” &c. p. 229 to 239,
speaking of St. Paul’s prophecy, in the
first Epistle to Timothy c. iv. that ‘*in the
latter times some should depart from
the faith, giving heed to seducing Spi-
rits and Doctrines of Devils,*’ &c. re-
marks, that—‘ this most accurate pro-
phesy of the introduction of *Celibacy*,
among the Clergy, and the injunc-
tion of it as a duty by *the Monks*,
appears to me’ (says he) ‘ to have
been

been considerably obscured by the manner in which our translators have rendered part of the passage that contains it. As the Text now stands (continues he) 'the words in the close of the first, and the beginning of the second verse of the fourth chapter, run thus'—“*giving heed to seducing Spirits and DOCTRINES OF DEVILS; speaking lies in hypocrisy.*” Now (says Mr. ***,) ‘if the word, here translated *Devils*, be, in the original, really a *Substantive*, in natural construction, that translated *speaking lies* should agree with it; and consequently those *Teachers* who should prohibit Marriage are denominated *Devils*; but, at present, it seems far from clear whether these *Devils* are spoken of as the *subject*, or the *teachers* of the *Doctrines*.’ To which I must reply, that the word, translated *Devils*, is really a *Substantive*, *Δαιμόνων*, the Genitive plural from the *Substantive* by which

which the *Demons* are most commonly mentioned in the New Testament, viz. το *Δαιμονιον-α*, in the *Neuter Gender*. There is also another *Substantive*, by which *Demons* are sometimes mentioned, viz. a *Substantive* in the *Masculine Gender*, ὁ *Δαιμων-ονος*, which occurs only five times in the N. Test. but the other at least sixty times, so that there is no want of examples to prove that the word is really a *Substantive*; and, consequently, *Demons*, or *Devils*, are here spoken of (not as the *Subject*, but) as the *Teachers* of the Doctrines—εν ὑγεροις καιροις αποσησονται τινες της Κιριεως προσεχοντες πνευματι πλανοις και διδοκαλιαις Δαιμονιων, εν υποκρισει Ψευδολογων, κεκαυτηριασμενων την ιδιαν συνειδησιν, κωλυονται γαμεῖν, απεχεσθαι ζωωιατων, &c. In some Greek copies of this text a period has been erroneously inserted after the word *Δαιμονιων*, which is contrary to the proper grammatical construction.

struction of the whole context;* for not only the Participle *Ψευδολογων* (*speaking*

* Some late editions of the *Latin Vulgate* seem to have been formed from a *Greek* copy with this false pointing, or interpolated period, which does not appear in the ancient editions of the *Vulgate*. (See the Appendix.) But the peculiar stile of the *Latin Vulgate* itself, in this Text, proves the absurdity of inserting a period at the end of the first verse; because the attempt to give a literal rendering of the *Greek*, so pointed, into *Latin*, has occasioned, in the 2d and 3d verses, an uncouth sentence, which is as notoriously ungrammatical and imperfect in the *Latin*, as it is in the *Greek*, when that period is inserted.

For if the 1st verse had been a *perfect sentence*, in the original *Greek*, so as to require a *period* at the end of it, (for that is the true meaning of the word *period*), the persons therein mentioned (very properly in the *nominative case*) as the predicted agents, (viz. “*discedent QUIDAM a fide, ATTENDENTES spiritibus erroris, et doctrinis DEMONIORUM,*”) would also in the following sentence, where the same subject is continued, be mentioned, in like manner, as the agents, without any change of the nominative case, as “*LOQUENTES mendacium, et calteriatam HABENTES suam conscientiam; PROHIBENTES nubere,*” &c. But, on the contrary, we find, that all the leading participles in the following sentence are in the *genitive case plural* (forming a very *imperfect* and *ungrammatical sentence*, if the period be admitted) which cannot otherwise be accounted.

(*ing lies*) must necessarily agree with the *Substantive Δαμονῶν*, (there being no other

counted for, unless they are allowed to refer back to the substantive in the *genitive case plural* *DÆMONIORUM*, in the preceding sentence; which destroys the probability of any period having been originally placed after that word in the original Greek. And therefore though the *Bishops of Rome* have really been *Prohibitors of Marriage* “(*Prohibentes Nubere*)” we must acquit them, at least, of being the *first Authors* of that *unnatural doctrine*;—and we must also allow that they were *not really the Deluders*, predicted in the Text, but only the *Deluded*, the “*Quidam*” of whom it was foretold that they would “*depart from the faith*”—the “*attendentes Spiritibus erroris et doctrinis Dæmoniorum*.” So that the *unnatural doctrine* must necessarily be attributed, *in the first place*, to the *DEMONS*, (as it is truly a “*doctrine of Demons*”) and to “*seducing SPIRITS*,” as the original authors of it; and indeed, it must also be allowed, in strict and impartial justice to the *Supreme Pontiffs*, that they were not even the *first persons deluded* into this “*DOCTRINE OF DEMONS*;” for the *GNOSTICS* and *MANICHEES** were really *before them in it*, as well as in many other

* “ Altera lege de calibatu divulgata horribiles in plerisque Europaeo paucis tumultus ciebant Sacerdotes sive legitimis uxoribus sive Concubinis, juncti: quorum quidem multi, presertim in Italia Provincia Mediolensi Sacerdotia dimiterè malabant quam conjuges. ab Ecclesia Romana secedebant et infam Paterinorum, id est Manichorum, vocabulo Pontificem ejusque asseclas notabant qui Conjugia Sacerdotum damnabant,” &c. Mosheimii Hist. Eccles. Sacrae pars 2. c. 2. p. 325.

leading

other *Genitive plural*, than the *Substantive Aximoviov*, that can possibly be constructed with it) but also the two next Participles in the *Genitive plural* which follow, viz. Ακαυηριασμενον and κωλυοντων. For all these three participles, in strict grammatical construction, refer to the substantive in the *Genitive case plural*, *Aximoviov*, as being the description and *work* of *Demons*, the deluders;—But the “*giving heed to seducing Spirits*,” mentioned in the first part of the sentence, relates to different Beings, or persons; for the participle προσεχοντες, is a *nominative plural*, which

leading doctrines of the *Church of Rome*, wherein the *Papists* have unhappily departed from the practice of the primitive *Church of Christ*, and “from the faith once delivered to the Saints.” But the true reading of the Greek Text is sufficiently proved by the necessary grammatical construction, which is confirmed by the most approved Greek copies, viz. *Robt. Stephens's* elegant Paris editions of 1550 and 1569. The copies also from which the English versions were taken; and that from which the old Spanish version of 1596 was translated, as also all the best and most correct modern editions of the Greek Text.

refers

refers to the *nominative* Pronoun *τινες*, the “*some persons*” whose *apostacy* in the *latter times* is predicted: and the very manner and means of their *apostatizing* is also predicted, viz. the “*giving heed to seducing Spirits*” προσεχούσις πνυμάσι πλανοῖς: and what kind of *seducing Spirits* these were is explained in the next portion of the sentence, annexed by a conjunction καὶ διδασκαλίας Δαιμονίων, and to the “*doctrines of Demons*:” So that the “*seducing Spirits*” to whom these *Apostates* (as predicted) *would attend* were undoubtedly Demons, as it is expressly added, that they *would attend* “*ALSO to the doctrines of DEMONS.*

Mr. * * * seems to apprehend, that the word *Demons* signifies rather “*departed Spirits*” than *Devils*. But the Scripture use or application of the word *Demon* is regularly to denote an *Unclean-Spirit*, or *Devil*, and there is
U not

not the least authority throughout the whole Scriptures (notwithstanding all the Sophistry of *Mr. Farmer* in his Tract on *Demoniacs*) for applying that word to signify *a human departed Spirit*. Nevertheless Mr. * * * remarks,

‘ Nor will the change of the term into
 ‘ that of *Demons*, as according with
 ‘ the worship and the belief in the
 ‘ interposition of *departed Spirits*, en-
 ‘ tertained by the *Papists*, remove the
 ‘ difficulty, since it cannot alter the
 ‘ construction of the passage; for how
 ‘ many *lies* soever *deparled Spirits* may
 ‘ have had told of them, we are not
 ‘ warranted to say they have told any
 ‘ themselves.’ And he has remarked
 in a Note that *Mr. Mede* ‘ does not
 ‘ seem sufficiently to have attended to
 ‘ the want of the Article before *ὑπο-*
χριστοῖς, &c. I perfectly agree with
 him, that *Mr. Mede* (though a very
 learned and most excellent commentator
 in general) has not sufficiently attended
 to

to the necessary grammatical construction of this particular text. But with respect to the *belief of the Papists in the interposition of DEPARTED SPIRITS*, mentioned by Mr. * * *, I must remark, on the *Hypocrisy of Demons* (if we may judge by what is revealed in the Holy Scriptures of the *Hypocrisy of the Prince of Demons*, viz. that “*Satan himself is transformed into an Angel of light,*” 2 Cor. xi. 14, 15.) that it is very natural to suppose, that other *Demons* as well as *their Prince*, may also be “*transformed as Ministers of righteousness,*” and may endeavour to appear as “*Angels of light,*” or to personate ‘*Departed Saints,*’ the *Virgin Mary, St. James,* and other holy persons from whom the *Roman Catholics* profess to have received *Revelations* concerning the efficacy of *Holy water*, and other *enchantments*, as well as many other *heretical* practices and doctrines of the *Papacy*, which are contrary

contrary to the *Faith and Practice* of the *primitive Church.* Besides it is necessary to be observed, that *Men*, while in the flesh, are never, in Holy Scripture, called *Spirits*, though they are frequently called *Ψυχαι, Souls*; and therefore, according to the general meaning of words used in Holy Scripture, the “*se-
“ducing Spirits*” to whom the predicted *Apostates gave heed*, must have been really *Spirits*, or *Demons*, and not either *Men*, or the *departed Spirits
“of Men.”* For it is not at all probable that “*departed Spirits of Men*” ever appeared to *delude* mankind *with lies*. We have one remarkable instance, indeed, of a *phantom* or appearance in the form of *Samuel* the Prophet, which foretold the approaching destruction of *Saul* and his sons, and the defeat of *Israel*; but, though this *Spirit* appeared in consequence of the incantations of a *Witch*; yet he spake *the Truth*; and the manner of his *appearance* was so different from what

what *the Witch* herself expected, that she was terrified, and “cried with a loud voice,” and exclaimed to Saul, “*Why hast thou deceived me, for thou art Saul.*” And when he encouraged her to lay aside her fear, saying “*Be not afraid, for what sawest thou?*” She answered, “*I saw gods ascending out of the earth.*” So that the appearances were unquestionably very different to what she had expected, and by the nature of the advice given to Saul, at that time, and *the truth of the prophetic part of it*, we may be assured that it was not communicated by a “*seducing Spirit*” or *Demon*, but by some more respectable Agent of the Divine Will, whose unexpected appearance occasioned the extreme terror of the woman; and it is not at all improbable that the Agent was the *departed Spirit of Samuel* himself, appearing (not by the *incantation* of the Witch, but) by the

will

will of God, to denounce his awful vengeance against Saul !

We have another remarkable instance, in Scripture, of the appearance of *departed Spirits of Men*, BEFORE our *Lord's resurrection*. [For it is necessary to speak of them distinctly from those *Saints* who “*appeared unto many*,” in Jerusalem, AFTER *the resurrection*; because the latter were not merely *Spirits*, but the “*Bodies of Saints*;”—their *Spirits* being really re-united to their *Bodies*, or else we should not have been informed of the *opening of the graves*: and of their coming “*out of the graves*” because *the opening of the graves* would not have been necessary for the appearance merely of their *Spirits*, without their *BODIES*: whereas the appearance of the *departed Spirits* of Men, BEFORE *the resurrection* was not attended with any such circumstances, which their case (the nature of the *Spiritual existence*)

tence) did not require.] I speak of the *Spirits of Moses and Elias*, who not only *appeared*, but were heard to discourse with Christ in the Mount, though they were merely *departed Spirits*, without their *bodies*; because Christ had not then suffered *death*, and he was to be "*the first fruits from the Dead.*"* But when *lies* are told by *Spirits*, we may be sure that such "*seducing Spirits*" are not the *departed Spirits* of Men, but the *Spirits* only of *Demons*, though they may affect to *personate Angels*, or even *departed Spirits* of *Saints*, in order to *delude*, as we are warned, that "*the coming of the Man of Sin*" (or *Papacy*) + "*shall be after*

* The first *Man* that should rise with an *incorruptible* and *immortal Body*.

† The deplorable state of the *Papal Religion* is strongly represented by the late *Edward Gibbon, Esq.* in his *Miscellaneous Works*, vol. ii. p. 437. notwithstanding that he himself had been, for a time, an unwary convert to it.

His

"after the working of Satan with all power, and signs, and lying wonders."
 (2 Thess. 2. 9.)

The

His just censure is cited in "*a collection of political Papers*," No. vi. p. 26. Such extreme depravity, as he has described, of persons professing to be Christians, cannot surely be more reasonably accounted for than by attributing their perversion to "*the working of Satan*," as the Holy Scriptures have expressly warned us. And of this *working of Satan*, even Mr. Gibbon himself (notwithstanding his defective faith in general, concerning spiritual matters revealed in the Holy Scriptures) has cited ample testimonies of the actual *communication of Demons, or Evil-Spirits*, to delude mankind, in that part of his Roman History relating to the Emperor Julian, shewing that these "*seducing Spirits*" so artfully personated the false pagan deities *Apollo, Mercury, &c.* that the *Apostate* Emperor, the *Infallible Pontifex Maximus* himself,* was completely *deluded* by them, and confirmed in his rejection of the *Christian Faith*, so as seriously to embrace the dark errors of *Paganism*. Mr. Gibbon nevertheless has, at the same time, most indiscriminately dignified the imperial *Apostate* with the title of "*Pious Prince!*" The shameful adoption of the *Pagan Celibacy* by the *Church of Rome*, in direct opposition to the practice of the primitive *Church of Christ*, cannot be accounted

* Julian was at that time (like all the other Roman Emperors of the western branch who formed the 6th crowned head of the beast, during their lives) the only *Roman Pontifex Maximus* then existing: and he acted in the genuine spirit of that function in promoting *Idolatry* and the worship of *Demons*.

for

The new version, however, of this Text, proposed by Mr. * * *, would not be at all consistent with the original Text;—‘ but the Spirit speaketh expressly that in the latter times some shall depart from the Faith, giving heed to *seducing Spirits* and doctrines of WRETCHED Men’ (says Mr. * * *, instead of *Devils or Demons*) ‘ speaking *lies* in hypocrisy, seared in their consciences, forbidding to marry,’ &c. But if such liberty in translating (the substituting one word for another) be admitted, the Holy Scripture may be so perverted as to countenance any kind of doctrine, that whimsical writers may wish to impose on us !

According to this *new* version, the “*seducing Spirits*,” mentioned in the

ed for on any other principle, than that of the *actual communication* of “*seducing Spirits*;” so that it may justly be deemed a “*doctrine of Demons*.” See a note in the Tract on Congregational Courts, p. 77 and 78, 2d Note.

X

same

same sentence, must also be understood to mean ‘*seducing Men*,’ and not ‘*se-ducing Spirits*,’ as they are expressly called,—so that the sense, in that case, must be entirely inconsistent with the real words of the original, *πνευματι* and *Δαιμονιων*. Had the inspired writer intended to express the sense above proposed, he certainly would not have used the word *πνευματι*, because *living Men* are never called *Spirits* in Holy Scripture; and had he intended to express the case of *Men infected, or inspired, by Demons* (which case I suppose Mr. * * * means by his expression—“*wretched Men*”) he would, probably, have used a proper *Participle* (and not the *Substantive Δαιμονιων*) as *των Δαιμονιζουσιων*, or *Δαιμονισθων*, &c. which, even then, would barely justify his version of “*wretched Men*,” though *Demoniacs* are surely *wretched* enough! ‘But whatever the more learned reader’ (says Mr. * * *) ‘may think of this

this proposed alteration, the inspection
 of the original will convince him,
 that the persons termed *Devils* are
 those who it is said *shall prohibit*
Marriage, &c. In which he is certain-
 ly right: for the *Demons* did always
 prohibit *Marriage* to their *Priests* and
 Votaries in the *ancient* state of *Pagan-*
ism; and the *Pagan* Priests in *Thibet*,
Boutan, *Ava*, *Pegou*, and *China*, are not
 permitted to *marry*, even to this day;
 so that the *Prohibition to marry* may
 well be called, a "*doctrine of Demons.*"
 But the Apostate Church did *not prohibit*
Marriage until "*the latter times*"
 εν ταῖς ἡμέραις, (as predicted by St.
 Paul,) when those persons arose who
 are described as "*giving heed*," προσεχ-
 οντες, "*to seducing SPIRITS*" and to the
 "*Doctrines of Demons.*" The *Spirits*
 and the *Demons*, therefore, were the
 leaders in the *Prohibition of Marriage*,
 and the various stories related in the
 "*Golden Legend*," and in the "*Gestes*
 " of

"*of Saints,*"* &c. about the *appearances* † *of Saints and Angels*, "commanding" the several establishments, or orders, of *Celibacy* (howsoever *incredible* in other matters, yet in this of "Forbidding to marry," and "commanding to abstain from meats," when compared with this prediction of St. Paul,) afford ample reason to suppose, that many of the *appearances* were really *Demonicall Delusions*—"*Demons speaking lies in hypocrisy;*" which they certainly did, if they personated the *blessed Virgin*, or any of the *Apostles* or *Saints*; for we are sure that the *departed Spirits of Saints* could not teach any such doc-

* "*Gestes of Saints.*" To the title of this collection of *ridiculous popish miracles*, we are indebted for the *ironical derivations* of our English words, *jest*, and *jestes*.

†—Apparitionum, visionum, somniorum, et illusionum *Diaboli*, ad confirmandas superstitiones, extra verbum *Dei*, approbatores praecones et dictatores agebant. Hist. Ecclesiast. Hottingeri, c. viii, p. 478.

trines,

trines, as the *Prohibition of Marriage*, the *Adoration of Images*, the “*Vain repetitions*” of prayers, numbered or counted by the *rosary* or *string of beads*, &c. &c. exactly as practised by the *Pagans of Thibet, Boutan, &c.* And therefore the *appearances* on which the *Romanists* have founded and asserted these *unnatural* and *idolatrous* practices may very fairly be deemed “*strong delusions*,” by which the *Apostate Church* has been induced to “*believe a Lie!*”* And the *very manner* of this unhappy *Apostatizing* seems to have been in *exact conformity* (“*EXPRESSLY*,” or *ἐπτικῶς*) with St. Paul’s prediction in the Text before us,† “*Now the Spirit speaketh EXPRESSLY*” (*ἐπτικῶς*) “*that in the latter times some shall depart*” (or literally, “*shall Apostatize*,” (*ἀποστατεύσουσιν*

* 2, Thess. ii. 11.

† See 1 Tim. iv. 4.

εποντας) "from the faith;" (and, then, for the *very manner* of their *Apostatizing* he adds προσεχούσες) "giving heed" "to seducing Spirits and to doctrines" "of Demons" (for whatsoever outward *appearances* the *Demons* may have assumed, in order the more effectually to *seduce* them, yet the *Doctrines* themselves, which the *Church of Rome* has adopted confessedly on account of supernatural *appearances* and *spiritual relations*, are so notoriously contrary to the *Holy Scriptures*, and to "the Faith" "once delivered to the Saints," that there can be no reason to doubt of their being *really* what the Apostle has expressly called them, viz. *Doctrines of Demons,) — "speaking Lies in hypocrisy, having their conscience seared"* (or cauterized) "Forbidding to Marry" (and commanding) "to abstain from" *meats*, &c. This fatal Apostatizing, "from "the faith," (by "some persons"—τινες) both as to *the manner* of it, and the principal

cipal doctrinal *marks* of it, could not have been more *expressly* declared than they are in this Text; insomuch, that the *TWEG*, or “*some persons—apostatizing*” need no farther description to make them known than *these very circumstances* as declared in the Text, whereby *the Church of Rome* hath been most notoriously convicted and exposed for many centuries !

DEO SOLI GLORIA.

AN

A
N
ADDITIONAL NOTE,

OR
APPENDIX,

TO THE
REMARKS ON 1 TIM. iv. 1—3.

RESPECTING
THE PERIOD, OR POINT,
ERRONEOUSLY INSERTED AFTER THE WORD

διηγοντες,

IN SOME
GREEK AND LATIN COPIES

OF THAT
EPISTLE.

AN
ADDITIONAL NOTE,
OR
APPENDIX;
TO

THE REMARKS ON 1 TIM. iv. 1—3.

RESPECTING
THE PERIOD, OR POINT,
ERRONEOUSLY INSERTED AFTER THE WORD

δαιμονιῶν,

IN SOME
GREEK AND LATIN COPIES
OF
THAT EPISTLE.

THE insertion of a *Period* after *δαιμονιῶν*, at the end of the first verse, is inconsistent with the necessary grammatical construction of the context; because the three following Participles, *Ψευδολογων*, *κεκαυτηριασμενων*, and *κωλυοντων*, are all expressed, likewise, in the *Genitive case plural*, so as manifestly to be governed by the preceding Sub-

Substantive in *the Genitive case plural,*
δαιμόνiorw.

There are no *other Agents* mentioned in the context, except those that are included in the preceding description of *τινες της πίστεως*, the “*some persons of the Faith*,” whose future *Apostacy* from it was foreseen, and the manner of it, that it would be occasioned by their “*giving heed*” (*προσεχούσες*) “*to seducing Spirits, and to doctrines of DEMONS*,” (*Δαιμονιῶν*, in *the Genitive case plural*); so that the grammatical form of the words which immediately follow. (viz. *εν ψυχήσει Ψευδολογεών*,) would be absurd if a farther description of the delusive agency of *Demons*, and of their hardened and reprobate state of mind, (*κεκαυτηριασμένων την ιδίαν συνείδησιν*) and of their peculiar *unnatural Doctrines* (*καλυνούτων γάμεων*, &c.) “*forbidding to Marry*,” &c., had not been intended to be expressed by the three following Participles in *the Genitive case*

case plural, but only the *Agency* and dark *mental* state of the first-mentioned τινες της πιστεως, whose *apostacy* from the *faith* was predicted, and the manner of it, “*giving heed to seducing Spirits*, &c. viz. προσεχοντες in the *nominate case plural*; whereby the other three Particles, now in the *Genitive case plural*, must, otherwise, have been necessarily expressed also in the *Nominate case*, so as to agree with τινες, the preceding pronoun; and not (as at present) in the *genitive plural*; which cannot refer to any other *Agents* mentioned in the context except to the *Demons*, i. e. to the Substantive plural Δαιμονων, the only preceding word of that sentence in the *Genitive case plural*.

This will be more clearly illustrated by reviewing the commentary of the learned Jesuit, *Cornelius a Lapide*, upon this Text. He wished, indeed, to inculcate

inculcate the opposite doctrine, that these *plural Genitives* had best be referred, *not* to the *Demons*, but to the word “*quidam*” (in Greek *τινες*) though he is obliged to apologize for such a palpable error in *grammatical construction* by supposing a *Hebraism* in the Apostle’s mode of expression, as not agreeing with the propriety of either the Latin or Greek Syntax.

For even he himself allows that it might, ‘*more commodiously*’ (i. e. for the *Popish* Faith) and clearly, have been expressed in the *Nominative case*,—
 “ QUIDAM LOQUENTES *mendacium*, et
 “ *cauteriatam* HABENTES *conscientiam*,”
 rather than ‘*Quidam LOQUENTIUM men-*
dacium, et cauteriatam HABENTIUM
“ conscientiam;’—“ *sed PER HEBRAIS-*
 “ *MUM*” (says he) “ *maluit dicere in*
 “ *GENITIVO, quia precedit GENITIVUS,*
 “ *DÆMONIORUM, etiamsi ad eum*
 “ *propriè non pertineat: sic enim HEBRAEI*
 “ *con-*

“ *concordant nomen vel verbum subinde*
 “ *cum propinquiore nomine, non autem*
 “ *cum eo quod propriè respicit, et cum*
 “ *quo in LATINA et GRÆCA SYNTAXI*
 “ **“ CONCORDARE DEBET.”**

But the examples of *Hebraisms*, which he has cited to justify this *perversion of the Text*, are not at all suitable, or similar, to the construction of this particular Text; so that the supposition of a *Hebraism* is a *mere excuse* without any foundation at all, and even in direct opposition to the necessary construction of the *Greek Text*, as well as of the *Latin Vulgate*.

The learned *Jesuit*, nevertheless, has produced ample evidence that the doctrines of “ *forbidding to Marry*,” and “ *commanding to abstain from meats*,” &c. were really Doctrines of the “ *Simonians*” (from *Simon Magos*, who communicated with Devils), “ *Gnostics*,”

"ties, Manicheans,"* and other ancient Heretics; so that the adoption of the same

* "Sic MANICHEI et Encratitiæ, quos propriæ lib
"taxat Apostolus," (and surely he also equally taxes
the Papists, who likewise "forbid to marry," &c.) "ut
"mox dicant, cum domi et secretò viverent turpissimè et
"libidinosissimè, foris tamen et exterius simulabant se
"castè et sanctè vivere, adeoque damnabant nuptias
"etiam legitimas, ut docet Epiphanius et Augustinus." p. 787.
And again this learned Jesuit (in his comment on the words "PROHIBENTIUM NUBERE, ABSTINERE A
"CIBIS," in p. 788) supposes that the Apostle is here
speaking against these Heretics, though the censure,
most certainly, is equally applicable to all other Sects
that are stained with the same marks of Apostacy; so
that the Church of Rome, which still retains them, can
not be withdrawn from this most humiliating conviction
of the predicted APOSTACY! "Loquitur" (says the
Jesuit, speaking of this awful prediction) "contra
"SIMONIANOS, Saturninum, (qui tempore Apostolorum
"virit) Ebionem, MANICHEOS, Marchionitas, Encratiti
"tas, qui dicebant NUPTIAS, vinum, carnes, &c. non
"esse a Deo bono, sed malo, puta Diabolo, creata, &c."
and a little lower he adds, "De MANICHEIS testis est
"Epiphanius, hæresi 66—eos de abstinentia ab animalibus
"eadem docere cum Marcione, Edentem (inquit) carnes
"MANICHEUS animam edere dicit, &c. Et si quis
"(inquit MANICHEUS) Uxorcm duxerit, etiam ipse
"post discessum ex hac vita in aliud corpus transit, et
"fit mulier, quod etiam ipse nubat:" &c. And he cites
also-

same doctrines, also, by *the Church of Rome*, is surely an indelible stain of *Heresy* which cannot be covered or palliated by any of the sophistical distinctions of imperceptible difference which he has attempted to draw between these same doctrines as held by the *Manichees*, and as adopted from them (or from the original *spiritual* promoters of *Celibacy*) by the *Papists*! With respect, however, to the *pointing* of the Text, a Man so learned as *Cornelius a Lapide* could not be guilty of such an error as the placing a period in the first verse, either after *δαιμονιών* in the Greek Text, or after *Dæmoniorum*.

also the testimony of St. Augustine, lib. de Hæres. ii in *Hærci Manichæorum*:—“ unde NUPTIAS sine dubitate CONDEMNANT et quantum in ipsis est PROHIBENT,” &c. and surely the Jesuit must have been strangely blinded by *papistical* prejudices not to perceive that the same sentence is equally applicable to himself and other advocates for the *Papacy*, because, “ nuptias sine dubitatione condemnant, et quantum in ipsis est prohibent.”

in the *Latin* copies; and therefore we find his own copy of the Vulgate, on which he commented, properly pointed, with only a *comma*, after *Dæmoniorum*, though an attempt had been made, long before, to pervert the Text. Most of the Greek editions which have the interlineary Latin version of *Ben. Arias Montanus*, (except the London Polyglotte) have the period (most erroneously and ungrammatically) after *δαμονιῶν*. His first edition of 1571, indeed, I have not seen, but only presume that it was most likely to have been similar, in this point, to the generality of the copies taken from it. It was inserted also in a *Greek* edition of the preceding year, 1570, printed at Basil, with the *Latin* version of *Erasmus*, corrected by *Matthew Flaccius Illyricus*; but the *Latin* version is not altered, having only a *comma*, after *Dæmoniorum*; so that *Erasmus* is not at all answerable for the error in the *Greek copy*,

copy, especially as all his own editions, both *Greek* and *Latin*, are free from it.

Three years afterwards the *period* was inserted, after *δαυλονεγ*, in a small 8vo. edition of the Greek Testament, printed with a very samll Type, at *Geneva*, in 1573, and also in another edition of the *Greek* Testament at *Geneva*, in 4to., dated 1620: so that many of the Protestants about these times had *carelessly* and *indiscriminately* adopted the error. And we find even an English version, in 12mo., printed at London, by Christopher Barker, Queen Elizabeth's printer, in 1595, has the period after the word "*Devils.*" Also the *Greek* edition printed at *Geneva* in 1610, and another *Greek* edition, in 12mo., printed at London in 1653. Likewise a paraphrastical *Greek* version by *Secapheim*, a Monk of *Mitylene*, printed at London in 1703, and even the elegant Glasgow edition

edition of the Greek Testament, in 12mo., by R. Urie, in 1750. But the Greek editions, in general, are without this error. I have examined, on this occasion, no less than 32 different editions in my own collection, including many of the most approved editions, which have no period after *Δαιμονιῶν* in this text.*

With

* *Editions of the Greek Testament in my collection, which have no Period after the word Δαιμονιῶν, in 1 Timothy iv. 1.*

- No. 1. { Erasmus's first edition, in folio, printed at Basil,
and 1516, by John Froben, dedicated to Pope Leo the
10th.—Also his 3d edition, in folio, A. D. 1522;
2. wherein Pope Leo's approbation to his first edition
is inserted, dated 1518.
- 3. The Basil edition of 1531, in 12mo., by John Bebelius.
- 4. The Paris ditto of 1534, in ditto, by Simon Colonetus.
- 5. The Basil ditto of 1538, in ditto, by Thomas Platter,
with a Preface, by John Oecolampadius.
- 6. The Basil ditto of 1542, in ditto, “*Græcè et Latinè,
juxta Veterum cùm Græcorum, tum Latinorum,
emendatissima exemplaria, accuratissima cura et
diligentia, D. Erasmi, Roter. jam denuo et collatam
et postrema manu castigatum.*”

7. The

With respect to the *Latin* versions of this text, it seems strange that the *period*

7. The Basil edition, of both Testaments in Greek, by Joan. Hervogius, 1545, folio.
8. The beautiful Paris edition of the New Testament, in 12mo., by Robert Stephens, 1546.
9. The elegant Paris edition ditto, in folio, by ditto, in 1550.
10. The London edition of Erasmus's Greek and Latin Testament, in 1559, with the same title as the Basil edition of 1542.
11. The Leipzig edition of 1564, in 12mo., by Voegel.
12. Beza's edition of 1565, in 8vo., having his own Latin Version collated with the Greek, printed by Henry Stephens.
13. The elegant Paris edition, by Robert Stephens, in 32mo., printed in 1569.
14. The Frankfort edition of 1597, in folio.
15. The Cambridge ditto of 1632, in 8vo., by Thomas [redacted]
16. The London Polyglotte of 1657, by Bishop Walton.
17. The Cambridge edition of the N. T. 1665, in 12mo., by John Field.
18. The London edition of 1674, in 12mo., by John Redmayne.
19. The Oxford edition of 1675, in 8vo., with Bishop Fell's notes.
20. The

period should appear after *Dæmoniorum*, in an edition of *Beza's Latin version*, in 12mo., printed at Amsterdam by *Cornelius Breugal*, ‘*sumplibus Henrici Laurentii*,’ 1633, which in the title page is declared to be taken from the last

20. The Utrecht edition of 1675, in 12mo., by the learned John Leusden.
21. The London edition of 1692, in 32mo.
22. The Cambridge edition of 1760, in 12mo.
23. Dr. Mills's very valuable edition of 1707, in folio, with various readings, printed at Oxford.
24. The Amsterdam edition of 1711, in small 8vo., with various readings and rules of criticism, by Gerand Van Maastricht, printed by Westein.
25. The London edition, by Bowyer, 1715.
26. The London edition of 1730, in 12mo., by Mattaire.
27. The Edinburgh edition of 1740, in 12mo., by the Ruddimans.
28. John Jacob Wetsten's *10to* edition, in 1751, with various readings.
29. The London edition, by Bowyer, 2 vols. 8vo. 1763.
30. The Polish edition of 1765, printed at Uratisslaw, by Christian Schoettgen.
31. The Tubingen edition of 1776, by the learned Jo. Alb. Bengelius, in 8vo.
32. The Vienna edition of 1786, from the ancient Vienna, MS. in 8vo. 2 vols., with various readings.

version

version of Beza—" *ex postrema D.*
 " *Bezae interpretatione;*" though all
 the editions of Beza's version that I
 had ever yet seen are free from that
 error; and those also which were col-
 lated with the *Greek*: and I have a
 copy of it printed at *Amsterdam* in that
 very year, 1633, (" *apud Guilel. Janso-*
 " *nium Blaeuw*") which is without that
 interpolation. I had proceeded thus
 far in my remarks, when after a farther
 research in my collection of Bibles,
 I found a folio edition of the *Greek*
 Testament, dedicated to Queen Eliza-
 beth, in 1598, by Beza, wherein the
 old Latin version and Beza's version
 are collated with the *Greek*, and
 though both the former version and
 the *Greek* text of this passage are
 properly pointed, yet Beza has unfortu-
 nately added the *period* to *his own ver-*
sion after *Dæmoniorum*: so that the
Roman Catholics may have a very
 eminent Protestant testimony on this
 their

their favourite point, if they chuse to claim it: but no *human authority* can avail against the plain grammatical construction of the text as preserved in all the best and most approved copies.

The first attempt to alter the *pointing*, that I have been able to trace, appears in a small duodecimo copy of the Latin Vulgate, printed at *Basil*, by *John Froben*, in 1495; though not by the addition of a period after *Dæmoniorum*, but by the insertion of a colon after the following substantive “ *in HYPOCRISI:*” viz. “ *attendentes spiritibus erroris et doctrinis DÆMONIORUM in hypocrisi:*” “ *LOQUENTIUM mendacium et cauteria-*” “ *tam HABENTIUM suam conscientiam*” “ *PROHIBENTIUM nubere: abstinere a cibis,*” &c. Another old edition of the Vulgate (in 4to., printed by John Pivard, in 1500) has likewise a *colon* inserted after “ *in Hypocrisi:*” (which is totally inconsistent with the necessary con-

construction of the *Greek* original,, as well as of the *Latin* version), and has also a still different pointing in the next verses equally inconsistent with the original ; though both of them seem to have been intended to *prevent* the idea of representing *Demons* as the *teachers* of *Cælibacy*, and the actual *prohibitors* of *marriage*. But, in general, the copies of the *Latin Vulgate* had no such erroneous pointing in this text. See a much older copy of the *Latin Vulgate* (than either of the two last-mentioned) printed at *Venice*, in 1480, by *Francis Hailbrun*, in 4to. wherein the pointing is perfectly agreeable to the best copies of the *Greek* original, so that the *Demons* are clearly represented by it as the *Prohibitors of Marriage*, &c.

See also an edition of the *Latin Vulgate* in small 8vo. printed at Leyden, (“*Lugduni*”) by *Jacob Sacon*, in 1522,

A a

and

and the edition in 12mo. printed by *John Tibald*, at *Antwerp*, in 1526, “*juxta
veterem et consuetam editionem*,” &c. and likewise the copy of the Vulgate collated with the English version of the New Testament, by “*Johan. Holly-
bushe*,” (i. e. Dr. Coverdale, afterwards Bishop of Exeter) “in 1538,” a small 4to. and *Sebastian Munster’s Latin* edition (small 4to.) in 1539; and also a Latin edition, in 12mo. printed by *Robert Stephens*, the King’s printer at Paris, in 1541, which he professes to have collated with the most ancient MS. copies.

See also a *Latin* Testament printed at *Paris* in 1543, by *Simon Celineus*, and *Galeatus a Prato*, intitled, “*Nov. Tes-
tamentum haud pœnitendis sacrorum
doctorum scoliis, JOANNIS BENEDICTI
Theologi paresiensis cura concinnatis,
non inutiliter illustratum.*”

And

And also the *Latin Vulgate*, collated with the Italian version of the N. Test. printed at Lyons in 1558, (12mo.) in which, as well as in all the above-mentioned Latin editions, the pointing of this text is consistent with the best *Greek* copies.

And lastly, I refer to a copy of the *Latin Vulgate*, the authority of which, I trust, will not be questioned by any *Roman Catholic*, because it is intitled — “*Versio Latina Vulgata, summorum Pontificum Sixti V. et Clementis VIII. autoritate edita et recognita.*” This Latin version is joined, or collated with the *Greek* text in the fine folio edition of the Old and New Testaments, printed at *Paris*, by *Sebastian Chappelet*, in 1628: In this noble edition *the pointing* of the particular text in question is *perfectly grammatical*, both in the *Greek* and

and *Latin*, and agrees with all the most ancient as well as the best and most approved editions of the *Greek text*. So that there is ample authority, even from *the Church of Rome* against herself, for re-establishing the ancient scriptural doctrine—that “*forbidding to marry*” (and commanding) “*to abstain from meats*,” &c. are really “*Doctrines of Demons*.”

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